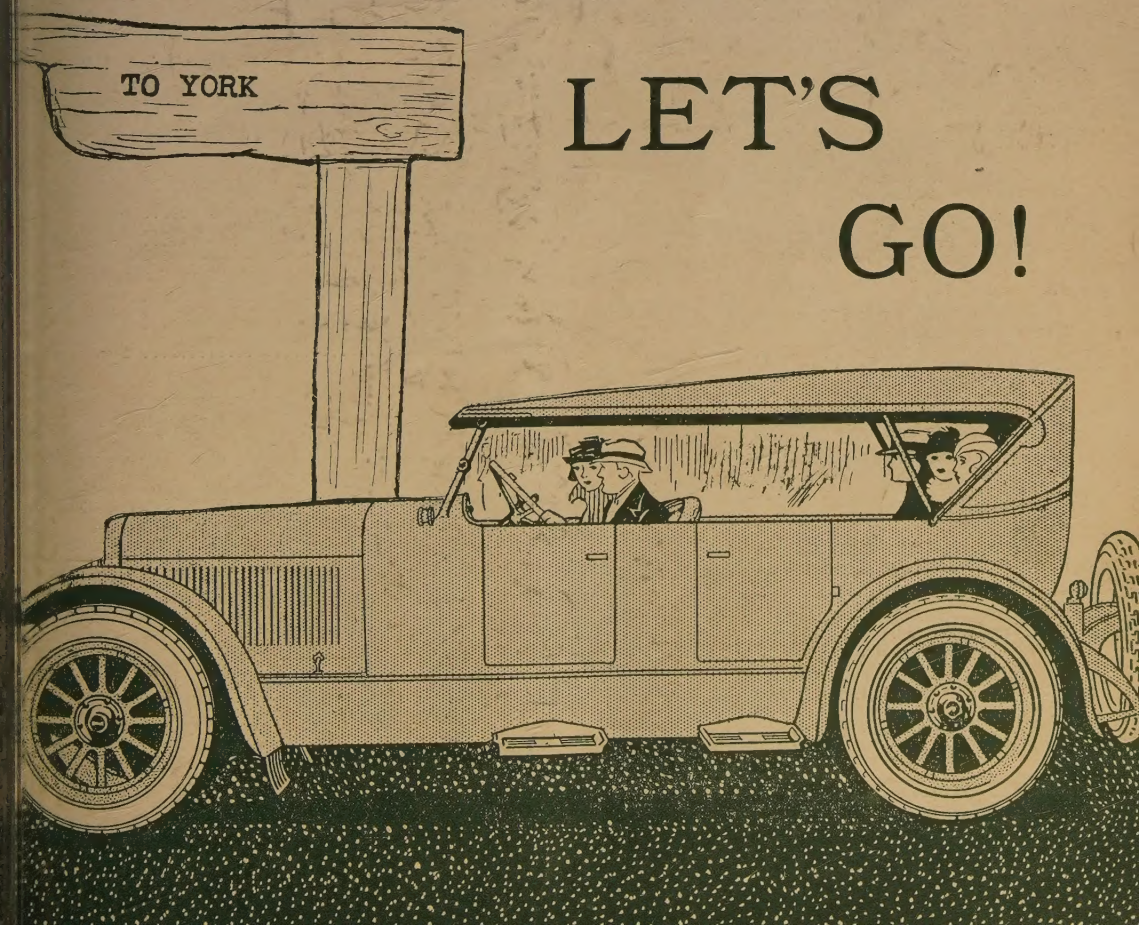
Vol. XXXV SEPTEMBER, 1922 No. 6

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

PRO-CONVENTION NUMBER



LET'S GO!

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Issued Quarterly as a 32-page Pamphlet in December, March, June and September

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year	$7.00	100 copies 1 quarter	$2.50
75 copies 1 year	6.00	75 copies 1 quarter	2.00
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25 copies 1 year	2.50	25 copies 1 quarter	.75

One copy 1 year.....25 cents

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Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

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The Lutheran Manual, Remensynder, $1; The Way of Salvation, Gerberding, $1.

When Christ Comes, Paul J. Gerberding, $1.35; Favorite Hymns; Wm. L. Hunton, $1.35; Lutheran Landmarks, Finck, $1.35; The Sacramental Feast, Miller, 50 cents; The Why and How of Foreign Missions, Brown, 75 cents; America and World Evangelization, Kunzmann, $1.50.

Junior

Under Many Flags, Cronk-Singmaster, 65 cents; Stay at Home Journeys, Osborne, 65 cents; Martin of Mansfeld, Seebach, 60 cents; Story of the Bible, Foster, $2; Tell Me a Story of Jesus, Stewart, $1.75; Firelight Stories, Bailey, $1.50; Friday's Footprints, Applegarth, $1.50; Tell Me a True Story, Stewart, $1.75; For the Children's Hour, Bailey, $2.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges	2 cents
Training Our Juniors—Brenda L. Mehlhouse	5 cents
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A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had.

Bound in Cloth, with music, postpaid 60 cents

For Emblems, see page 36.

LUTHER LEAGUE OF AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

VOL. XXXV SEPTEMBER, 1922. NO. 6.

Published Monthly by LUTHER LEAGUE REVIEW, 318 W. 39th Street, New York City.
Entered as Second-Class Matter Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar. 3, 1879.
Subscription price, 75 cents per year.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

York Convention Program

Theme: EDUCATION—MISSIONS—LIFE SERVICE

TUESDAY EVENING, SEPTEMBER 19.

VESPERS—Convention Chaplain.....Rev. L. DeYoe, D.D.
ADDRESS OF WELCOME—G. A. Getty, D.D.
RESPONSE—The President.....C. T. A. Anderson
ADDRESS—"Objectives".....Rev. J. A. W. Haas, D.D.
ANNOUNCEMENTS—
RECEPTION—

WEDNESDAY MORNING, SEPTEMBER 20.

DEVOTIONS—Chaplain.
BUSINESS—
SIMULTANEOUS CONFERENCES—Pastors.....Rev. A. F. Keller
—State League Workers.....Rev. H. S. Miller
—District League Workers.....Mr. C. C. Dittmer
—Local Leaguers.....Mr. M. D. White
ADDRESS—"The Ideal Young Christian".....Rev. Oscar Blackwelder

WEDNESDAY AFTERNOON, SEPTEMBER 20.

DEVOTIONS—Chaplain.
FIRST OBJECTIVE—"EDUCATION."
ADDRESS—"Topics".....Rev. H. C. Roehner, D.D.
ADDRESS—"Reading Courses".....Rev. W. L. Hunton, D.D.
ADDRESS—"Bible Study".....Rev. C. P. Wiles, D.D.
DISCUSSION—

WEDNESDAY EVENING, SEPTEMBER 20.

VESPERS—Chaplain.
SECOND OBJECTIVE—"LIFE SERVICE."
ADDRESS—"Life Service as a Vocation".....Rev. C. S. Bauslin, D.D.
ADDRESS—"Life Service as an Avocation".....George M. Jones

THURSDAY MORNING, SEPTEMBER 21.

DEVOTIONS—Chaplain.
THIRD OBJECTIVE—"MISSIONS."
ADDRESS—"The Study and Practice of Missions".....Mrs. Rosalyn Summer Sease
DISCUSSION—
JUNIOR CONFERENCE—Miss Brenda L. Mehlhouse.
INTERMEDIATE CONFERENCE—Rev. C. M. Teufel.

THURSDAY AFTERNOON, SEPTEMBER 21.

DEVOTIONS—Chaplain.
BUSINESS—
JUNIOR SESSION—Mr. Chas. W. Fuhr.

THURSDAY EVENING, SEPTEMBER 21.

VESPERS—Chaplain.
ADDRESS—"The Luther League and the United Lutheran Church".....Rev. F. H. Knubel, D.D.
MUSIC—Loysville Orphans' Home Band.

FRIDAY MORNING, SEPTEMBER 22.

Excursion to Gettysburg Battle Field.

YORK INVITES YOU

M. HALLER FREY, *Chairman,*
General Convention Committee.

It was with great pleasure that we extended to the Luther League of America an invitation to hold its Fifteenth Biennial Convention in the city of York, Pa. This invitation is extended by the York District Luther League, the Lutheran Ministers' Association of York, Pa., and has the hearty support of a very large Lutheran constituency throughout York City and County.

This section is rich in the history of the Lutheran church. The first congregation of which there is a record dating back to the year 1733. From that time until the present there has been a continuous growth so that there are approximately seventy-five Lutheran congregations located in this territory.

Our committees are hard at work and we assure you that our efforts will be to make the convention the most successful in the history of the Luther League of America.

The attendance this year promises to be the largest at any convention held by the Luther League of America.

We are already receiving inquiries from leaguers who will be with us and the convention is yet three months off.

Bill and Tom and Mary and Jennie and all the others will come so you better join the happy throng.

The Luther Leaguer who stays at home will feel lonesome.

Where will you find more of the Luther League spirit than at a National Convention?

All of the sessions of the convention will be instructive and interesting and there will also be plenty of other good things mixed in.

September the nineteenth, twentieth and twenty-first are the finest days for a vacation, during the year.

Don't forget the dates—write them on your desk calendar, scribble them on the wall, jot them down on your cuff, but best of all engrave them on your memory.

We ask every state, district and local organization to appoint an "On-to-York" committee as we want a 100% representation from every organization affiliated with the Luther League of America. Attendance at the convention is the surest way of making a real Luther Leaguer out of a member. It never fails.

Convention Transportation Announcement

IMPORTANT

A reduction of one and one-half fare for the round trip on the "CERTIFICATE PLAN" will apply for members (also dependent members of their families), attending the FIFTEENTH BIENNIAL CONVENTION OF THE LUTHER LEAGUE OF AMERICA to be held at YORK, PA., SEPTEMBER 19-21, 1922.

The following directions are submitted:

1. Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates (but not on any other date): SEPTEMBER 15-21, INCLUSIVE.

2. Be sure when purchasing your ticket to ask the agent for a certificate. DO NOT MAKE THE MISTAKE OF ASKING FOR A RECEIPT. If, however, it is impossible to get a certificate from the local agent, a receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to the point where the convention is to be held and no other. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least 30 minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can secure certificates and through tickets to the place of meeting. If not, buy a local ticket to the nearest point where a ticket and certificate to place of meeting can be bought.

5. When delivering your credentials or registering as a guest, present your certificate to Miss Mehlhouse, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. NO REFUND OF FARE WILL BE MADE ON ACCOUNT OF FAILURE TO EITHER OBTAIN A PROPER CERTIFICATE, OR ON ACCOUNT OF FAILURE TO HAVE THE CERTIFICATE VALIDATED.

7. It must be understood that the reduction for the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members and dependent members of their families at the meeting, holding regularly issued certificates from ticket agents at starting points, showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 250 regularly issued certificates are presented to the joint agent, and your certificate is validated, you will be entitled to a return ticket via the same route as the going journey at one-half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including September 25.

9. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

10. No certificates issued in connection with a clergy, charity or employe's ticket, or any other form of transportation sold at less than the full regular adult one-way fare (excepting child's half-fare tickets), will be honored for reduced fares returning, nor included in computing the number in attendance. The Western Passenger Association will not grant reduction in fare west of Chicago and St. Louis, because of the few delegates expected from this territory. All other passenger associations will make reductions. Those living west of Chicago would do well to communicate with Mr. C. T. A. Anderson, 35 S. Dearborn Street, Chicago, who is arranging an excursion at reduced rates.

Consult your local ticket agent. He will gladly help you and map out the most economical route.

York Awaits You

Special Convention Information

EVERY Luther Leaguer owes himself or herself a visit to the Old Keystone State at least once in a lifetime and now is your opportunity. In addition to enjoying the benefits of a convention of the Luther League of America you can also treat yourself to a wonderful vacation. The happiest possible spot in Penn's woods is the section in which York is located, and is one that helps to make us proud of America. During the journey you travel through rich, fat, fertile and smiling farm lands, kempt fields and gardens that lie on either hand. Every little while one comes upon frame or stone houses mellowed with age and showing indisputable signs that they have been lived in by people who cared for them and for the decenies and amenities of life. This is the type and sort of countryside that we like to show to a foreign visitor and say: "This is what America is like." It is perhaps the fairest part of all Penn's Woods, and York city itself fits in well with its surroundings. That our guests may be caused the least inconvenience, we are giving the following suggestions:

Arrival and Registration.—Every individual who intends to come should complete, as promptly as possible, the details incidental to the trip. Upon arrival at York, if the reception committee happens to miss you, you can go direct to the Convention Headquarters Church which is located on South George street one-half block from Center Square. To get to the Convention Headquarters Church, after leaving the P. R. R. station, go west on North street one-half block to George street, turn to left and go south on George street through Center Square until you get to the Convention Church which is about three blocks from the P. R. R. station. If you travel by automobile come direct to the Headquarters Church and garage information will be furnished you. The registration committee will be ready to receive you after 1 p. m. Monday, September 18. If you desire, baggage if checked, can be allowed to remain at the railroad station and the local committee will see that it is delivered to either the hotel or private home at which you may be staying.

Every delegate, upon arrival, should at once register at which time they will receive the official convention program, the official badge and other printed matter that will be of use during the convention. The credential certificate is to be delivered to the registration committee and the fee of One Dollar ($1.00) paid at the time of registration. Until this is done your League will not be credited as having representatives at the convention and your officially appointed delegate will not be able to take a full part in the convention.

Accommodations.—If you desire hotel accommodations kindly *communicate direct* with the hotel of your choice. The local committee recommends the following hotels which have quoted the following rates, not including meals, for members of the convention:

Colonial Hotel (Convention Headquarters) — South George Street and Center Square:
- Single Room—
  - Without bath—$2.00 and up.
  - With bath—$3.00 and up.
- Double Room—
  - Without bath—$3.00 and up.
  - With bath—$5.00 and up.

St. George Hotel—George and Philadelphia Streets:
- Single Room—
  - Without bath—$1.50 and up.
  - With bath—$2.50 and up.
- Double Room—
  - Without bath—$2.50 and up.
  - With bath—$4.00 and up.

National Hotel—Market and Beaver Streets:
- Single Room—
  - Without bath—$1.50 and up.
  - With bath—$2.50 and up.
- Double Room—
  - Without bath—$2.50 and up.
  - With bath—$4.00 and up.

Hotel Penn—Philadelphia and George Streets:
- Single Room—
  - Without bath—$1.75 and up.
  - With bath—$2.25 and up.
- Double Room—
  - Without bath—$3.00 and up.
  - With bath—$4.00 and up.

Hotel Brooks—South George Street near King Street:
- Single Room—
  - Without bath—$1.75 and up.
  - With bath—$2.75 and up.
- Double Room—
  - Without bath—$3.00 and up.
  - With bath—$5.00 and up.

Accommodations will also be offered at private homes on the Harvard Plan (lodging and breakfast) at $1.25 per day. Persons desiring accommodations in private homes will kindly communicate with the chairman of the Convention Executive Committee, M. Haller Frey, Hirsh Building, 8 East Market street, stating how many reservations you desire to make, also whether male or female, or husband and wife. If possible give the day of your arrival in York. Luncheons and dinners can be secured at a number of most excellent restaurants that are within a square of the Convention Headquarters Church.

Railroad Fares.—As given elsewhere by the General Secretary of the Luther League of America, special rates have been granted by the railroads. The local committee will arrange to have your certificate endorsed and validated during the convention.

Hospitality Night.—The Lutherans of

York and vicinity have arranged for a reception to be held at the close of the Tuesday evening service in the social room of Zion Church and we expect every delegate and visitor to be on hand to get acquainted.

Stunt Nite.—"Stunt Nite" will be observed at the close of the Wednesday evening session when we expect every state delegation to put on some kind of a stunt. This can be a state song, an instrumental or vocal solo, a humorous sketch, a reading, music of any kind, or anything entertaining as may be desired. However, the committee in charge of this expects every state to be represented.

Boys' Band.—Thursday evening the convention will be entertained by the Boys' Band of the Tressler Lutheran Orphans' Home, Loysville, Pa. This boys' band is one of the best musical organizations of the East. A pageant will also be given during the Thursday evening rally session.

Gettysburg Trip.—On Friday, September 22, all delegates registering at the convention will be taken to Gettysburg by special train and a trip over the battlefield by automobile. This will be a big trip and will give all of our guests an opportunity to see the high point of the Confederacy during the Civil War. The Gettysburg battlefield is one of the best marked in the world and is visited by thousands of persons from all sections of the country every summer. This trip will also include an inspection of the Gettysburg College and Seminary buildings which are the oldest Lutheran institutions of learning in this country.

Mail.—You may have your mail addressed in care of the Luther League Convention, Christ Lutheran Church, York, Pa., as a postoffice will be established at the convention headquarters for the convenience of those in attendance at the convention.

In conclusion, we wish to ask that you think of this as an invitation to all who read, to come to York and enjoy the benefits of a real Luther League Convention during the happiest vacation time in your life.

M. HALLER FREY, Chairman,
General Convention Committee.

York District Luther League

THE York District was organized by representatives of various young peoples' Lutheran societies in 1894 and has made continuous progress in its growth. While at times there has been seeming inactivity, yet looking over the nearly three decades continuous progress has been made. At the present time out of forty-eight Lutheran churches in York County there are thirty-four senior young peoples' organizations affiliated with the district, the other twenty-five Lutheran congregations in York County are a part of union churches in which there are five C. E. organizations. Most of these C. E. organizations send visitors to the District Luther League Conventions, although they do not hold membership in the district on account of being made up of young people of both the Lutheran and Reform Church. Thirteen of the fourteen Lutheran Churches in the city have Luther Leagues.

Some of the present major activities of the district are the annual convention; educational rallies that are held all over the county; the holding of services at the various county institutions; a Speakers' and Musical Bureau which furnishes participants for the programs of the local organizations; publication of a monthly district bulletin; the annual York County Lutheran Reunion, which is attended by about 3,000 persons every year and last but not least the entertaining of the Fifteenth Biennial Convention of the Luther League of America.

The following are the officers of the district at the present time:

President—William H. Jones, York.
Vice-President—Enos Eberly, Dallastown.
Secretary—Mrs. William W. Nace, York.
Treasurer—Miss Catharine A. Eichelberger, York.
Chaplain—Rev. S. L. Hench, Dallastown.

The Executive Committee is composed of the above named and the following members: William H. Menges, Menges Mills; John L. R. Schiding, York; Paul M. Givens, York; Lester F. Bahn, York; Martin Myers, York; Mrs. M. Haller Frey, York; Wilbur Mann, York, and M. Haller Frey, York.

It has long been the hope of the Luther Leaguers of the York District to have the opportunity of entertaining a National Convention and we trust that every state, district and local organization will be represented when the convention meets in our midst September 19 to 21.

To make the most of dull hours, to make the most of dull people, to like a poor jest better than none, to wear the threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to the old horse if no star is handy—that is wholesome philosophy.—*Bliss Perry.*

THE YORK CONVENTION EXHIBIT

One of the big features of the York convention will be the exhibit. This exhibit will mark a new line of activity for our National Convention. There will be several sections of the exhibit which will cover local, district and State organizations. There will also be a section for exhibits provided by several of the Boards of the United Lutheran Church. Already requests have come from three Boards who will use the exhibit that they will have at the United Church Convention at Buffalo in October.

We especially desire to call the attention of our Leaguers to the sections of the exhibit covering the local, district and State organizations. The local committee in charge of this part of the convention requests one of the delegates to the convention to prepare and bring along an exhibit from their organization. This exhibit is expected to show the various forms and printed matter on anything that they may use in connection with the work of their organization. We might suggest topic cards, letters sent to members, bulletins or any kind of printed matter that is used. Prizes will be given to the best local exhibit and also district and State exhibits. The local Leagues of the York district have been barred from the awarding of the prizes for the best exhibit, also the York district from the prize for the district exhibit, and the Luther League of Pennsylvania from the prize for the best State exhibit, although all of these organizations have already applied for space.

To tell you something of the plans of one of the local organizations we copy the following from the *League Echoes*, published by the Luther League of Bethlehem Lutheran Church, Harrisburg, Pa.:

"At the Luther League of America Convention in York, there will be a great display of ideas, methods and charts that have been used throughout the country with success.

"A special request has been sent to us to be sure to have our display there when the convention opens. While some of those shown at Wilkesbarre last year will be in the collection, we will also have some new ones."

All that is necessary for your organization, whether local, district or State, is to notify the chairman of the General Convention Committee, M. Haller Frey, 8 East Market street, York, Pa., of the amount of square feet in space that you desire, and same will be ready for you when you arrive at the York convention. The necessary fasteners will be provided by the local committee, so all that is necessary for you to do is to bring your exhibit and put it in place in the space provided.

While this is a new department of our National Convention, let us make it worth while, as it can be of great use in bringing new ideas before our Leaguers from all sections of the country.

There are two things to remember:

First—Notify the local committee of the space you require; and,

Second—Be sure to bring your exhibit.

—*York Convention Exhibit Committee.*

AN ATTENDANCE CONTEST

What is the name of the delegate who traveled the greatest distance to get to the York convention and what State and district delegation covered the greatest number of miles in getting to the Fifteenth Biennial Convention of the Luther League of America? These questions will be decided at the York convention.

Trophies will be awarded at the York convention to the individual delegate covering the greatest number of miles, by the most direct route, in reaching the convention city. Each delegate will secure this information from their local ticket agent and report the same to the committee upon arrival in York. A trophy will also be awarded to the State organization having the greatest aggregate number of miles covered by the delegates whose home organization is in that State. The State of Pennsylvania is barred from this contest. A similar trophy will be awarded to the district organization within the bounds of the State of Pennsylvania. The York district is barred from participating in this contest. Some individual and also some State and district organization is going to win these trophies. Why not you?

The committee in charge of this has given very careful consideration to several plans and have decided that the plan as outlined above will be fair to every organization. Under this plan Wisconsin, Kansas and South Carolina will be on an equal basis with New York and Ohio, so that every one will have opportunity to receive the trophy.

If there is any other information that any Leaguer desires, he can secure same from the chairman of the General Committee, M. Haller Frey, 8 East Market street, York, Pa.

There are two things required:

First—To find out from your ticket agent the number of miles from your home town to the convention city; and,

Second—To register at the convention and report the number of miles traveled.

—*Convention Attendance Committee.*

Beginnings of Lutheranism In and About York, Pa.

A SPOT more suitable than York for a Luther League convention could scarcely be found, for York was actually founded and grounded on Lutheranism, and the first church in this city was organized by a Lutheran missionary.

What is more appropriate than that in this first church—the old historic Christ Lutheran—the Fifteenth Biennial Convention of the Luther League of America should be held; and the League workers will be welcomed with a joy as great as that which welcomed the first missionary.

Lutheranism was established in York by the very first settlers. The pious old Germans, who built their log cabins on the banks of the Codorous, brought with them as their greatest treasure from the fatherland their Lutheran faith.

In 1728 a young Lutheran missionary, John Casper Stoever, arrived in Philadelphia from Germany, and, traveling through the wilds of Pennsylvania, carried the gospel with him, preaching and baptizing as he went. He organized Lutheran churches in Berks, Lancaster and Lebanon Counties. He passed through the forests of what is now York County in 1731 and held religious services among the Lutherans there, baptizing many.

Two years later he was ordained to the ministry, and shortly after that he came to this place and organized Christ Lutheran Church, eight years before the town of York was founded. The church was known as "The Evangelical Lutheran Church on the Codorus," the first church in York, the first church in York County; older than York, older than York County, with the pastor, Rev. John Casper Stoever, living thirty miles away and having charge of several other congregations east of the Susquehanna.

Religious services were held once a month at the homes of the worshipers, and for ten years Pastor Stoever administered to this little flock, which numbered fifty members. In thirteen years the congregation increased to one hundred and ten families.

York was founded in 1741, and soon after this the heirs of William Penn granted to the York Lutherans a lot of ground on South George street—the spot upon which Christ Church still stands; and here, in 1743-44, the first church edifice was erected during the pastorate of Rev. David Candler, a log building in which the congregation worshiped until 1762, when, during the pastorate of the Rev. Lucas Raus, a stone building, very fine for those days, replaced the one of logs. In 1812 the present building was erected by the Rev. John George Schmucker, D.D., pastor.

From the very beginning, until 1836, the history of Lutheranism in and about York is the history of Christ Church, but in that year the first swarm left the old Bee Hive, as Dr. Lochman named his church and from that date Lutheran churches have been multiplying and outspreading until now our history includes sixteen Lutheran churches in the city, all in healthy condition and all doing good work by God's grace; while in the territory that comprised the parish of the first pastor, Rev. John Casper Stoever, there are 375 congregations, 350 pastors, 5 Synods and about 200,000 Lutheran worshipers.

Thus 1836 marks an era in York's Lutheran history—a branching out and a building up. During those ninety-five years of its life Christ Church was served by seven devoted pastors, as follows:

Rev. John Casper Stoever.....	1733-1743
Rev. David Candler.....	1743-1744
Rev. John Helfrick Schaum.....	1748-1755
Rev. Lucas Raus.....	1756-1763
Rev. Nicolas Hornell.....	1763-1765
Rev. George Bager.....	1767-1769
Rev. Nicholas Kurtz.....	1770-1789
Rev. Jacob Goehring.....	1789-1807
Rev. Dr. George Schmucker....	1809-1836

These were devout ministers of the gospel, godly men of learning and wisdom, eloquent preachers, authors of good works.

The Rev. John Kurtz, the seventh pastor gave the church its present constitution. Previous to that the church constitution had been the one adopted by the United Ministers. The Revolutionary War took place during his pastorate, and it was at that time, through Pastor Kurtz, that Christ Church performed its first recorded act of benevolence. When provisions were scarce and soldiers were starving Mr. Kurtz, at the conclusion of his sermon, asked his congregation to collect all the provisions and articles they could and bring them to his house to be distributed among the suffering soldiers.

The eighth pastor, Rev. Jacob Goehring, was a York County boy, the first American born Lutheran pastor. He was a learned man and published several theological works. He served Christ Church faithfully for twenty-four years. Until the present

church was remodeled his body lay within the altar, beneath a white marble slab, which those of us who knew and loved the old church still remember.

In 1836 came Father Lochman with his unequaled pastorate of forty-four years of holy work. The former ministers of this congregation had been called "pastor," but Dr. Lochman was affectionately spoken to and of as "Father Lochman," not only by his own flock, but generally throughout the town and far into the country among the widely scattered members of his congregation. In 1856 the honorary degree of Doctor of Divinity was conferred upon him by the Pennsylvania College. His active influence in all good works and general reforms greatly endeared him to the people of York and advanced the cause of Lutheranism in this section. The congregation and Sabbath school rapidly increased and prospered under his care.

Dr. Lochman took an active part in all the general movements of the Lutheran Church in America. For many years he was president of the Board of Directors of the seminary at Gettysburg; he was a trustee of Franklin College and a member of the first Board of Trustees of Pennsylvania College. He made a number of valuable translations from the German, and published several volumes of religious works. Dr. Lochman resigned his long pastorate on June 20, 1880. His name is still a cherished memory in the homes where for so many years he performed the ceremonies of marriage, baptism and burial for one generation after another.

In 1882 Dr. G. W. Enders began a successful pastorate that closed with his death in 1921.

In July, 1922, Rev. Walter H. Traub began his work as pastor of this old congregation which has shown continuous growth and which at the present time numbers nearly 1,000 members, with a Sunday school of over 1,200 members in all its departments. This church will be the Convention headquarters during the Fifteenth Biennial Convention of the Luther League of America.

This old Lutheran church has a history lying deeper than the records show. Think of its influence through those long years when this little town in the wilderness was growing up, with new settlers coming in constantly. All through the surrounding country its influence was felt, and the religious life of York has ever since been permeated with Lutheranism.

Serious questions troubled the old church at times. Prior to 1750 the founder of the Lutheran Church in America, Rev. Henry Muhlenberg, visited York. His diary contains an account of disturbances caused among the Lutherans by a Moravian missionary, Rev. Lars Nyberg, who, disguised as a Lutheran, endeavored to bring the Lutheran Church into the Moravian denomination—but without success.

Where new questions of morals or religion arose the pastors of Christ Church have invariably declared for the right, and more than one has suffered for his principles. When the temperance question was first agitated it caused a great discussion and excitement in this section. Dr. Schmucker was then the pastor, with Dr. Jonathan Oswald as assistant. They were deeply interested in temperance and advocated it with such zeal and vigor that their yearly salary was cut down to one-half for a time, but nothing daunted, they preached their convictions with so much success that they finally aroused and established a decided sentiment against drinking and in favor of temperance.

In the meanwhile Sunday school work was not neglected. In 1827 Christ Church Sunday School was organized. Its first sessions were held in the parochial building in the rear of the church, but later the school was moved into the church and continued there for fifty years—a great Sabbath school for those days. In 1892 a chapel was erected in the rear of the church with up-to-date accommodations for the school. There, too, you will see that beautiful old historic pipe organ that was once the glory of Christ Church, in which our grandfathers took such pride. The price of this organ is the first recorded personal gift to Christ Church, excepting the ground upon which the church stands.

It was during the first year of Dr. Lochman's pastorate that the first swarm left the old Bee Hive. Services in the church until 1820 were entirely in the German language. After that English services were held on three Sunday evenings of each month, and the English services were announced by a peculiar ringing of the bell. Many of the younger members, however, desired English services entirely, and thus it was that in 1836 a new congregation was organized which was known as "The English Evangelical Lutheran Church."

But other English Lutheran Churches sprang up soon after, so that the word "English" was no longer a distinguishing name, and we know it now as St. Paul's Lutheran. The Rev. Jonathan Oswald was the first pastor of this, the second Lutheran church in York.

The new congregation purchased a lot of ground on the corner of King and Beaver streets, and erected there their church building, services in the meanwhile being

held in the lecture room of Zion Reformed Church. The new building was dedicated with much rejoicing in 1837. Dr. Jonathan Oswald, who had served for six years as assistant pastor of Christ Church, was strongly instrumental in the formation of this new congregation, whose progressive spirit induced them to desire an exclusively English church. He was considered a dangerous promoter of innovations by the pious old Germans, who believed that German was the language of the Creator because in their German Bibles God said unto Adam, "Adam, wo bist du?" After twenty years of earnest labor Dr. Oswald resigned.

In 1847 a second swarm left the old Bee Hive. The congregation had outgrown its quarters and many of the younger members desired exclusively English services. Thus it was that Zion Evangelical Lutheran Church came into existence. The corner stone was laid in August, 1850, with Dr. Lochman conducting the services.

A few months later Dr. A. J. Brown accepted a call to Zion Church. The new church was dedicated July, 1851.

From 1850 to the present date the history of the York Lutheran churches has been one of upbuilding and outspreading—of growth, progress and mission work.

St. Paul's.—Upon the resignation of their first pastor, Dr. Oswald, St. Paul's congregation called in 1862 Rev. Dr. William Baum who began the work of rebuilding, and the present beautiful church edifice is the result of his labors.

Dr. Luther A. Gotwalt followed with a successful pastorate of eleven years. Dr. W. S. Freas succeeded him, serving acceptably for thirteen years. Dr. Clinton E. Walter was called in 1898, under whose care the church has grown and prospered. St. Paul's Church from its beginning to the present day has been one of the dominant powers of the city.

Zion.—Originally Zion Church was but a branch of the old German Christ Church organized with about one hundred members from the mother church. This new congregation did not sever its connection with the old, but the mother church granted certain franchises to Zion and the church property was held in common. The relations between these congregations and their pastors were most cordial. Both pastor and people of the older church entered into the interests of the new with the most sympathetic earnestness. Their relations were that of an elder sister to a younger.

The church was served by the following pastors: Dr. J. A. Brown, 1848-1849; Rev. A. Esseck, 1849-1850; Rev. Charles Martin, 1851-1855; Dr. A. W. Lilly, 1855-1897.

Before Dr. Martin's call, while the pastorate was vacant, plans were made for erecting a church building. This new church was erected on a lot of ground in the rear of the old church, fronting on Duke street, which Christ Church had acquired for a burial place in 1830. The following account, quoted from old records, explains how this parcel of ground was secured to Christ Church: "Conrad Letterman had to buy a lot of Ground in Duke Street, running down Along the Alley to the old Church yard, for A Burial place. Peter Dinkel Made him Purchase the ground for the forgery of A note on him in Philadelphia, So Dinkel let him go free."

In 1855, Dr. A. W. Lilly began his long pastorate of forty-two years, during which the work prospered and the congregation increased. Dr. Lilly was a father to his congregation, and never was a father more honored or loved. He was especially noted for his benevolence. Harmony and goodwill dwelt with his people.

In the early years of his pastorate Zion Church desired a complete separation from the mother church, and this was effected in 1860. In 1863 Christ Church executed a deed conveying Zion Church and parsonage, and the lots on which they stand with the graveyard to Zion congregation. During Dr. Lilly's pastorate the church buildings were beautified and enlarged. He resigned in 1897, and was succeeded by Dr. T. T. Everett, who served the congregation until 1915. The Rev. G. Albert Getty, D.D., has served a very successful pastorate since that time.

Union.—A number of prominent Lutherans west of the Codorus met in the Penn street school house in 1859, and organized the Union Evangelical Lutheran Church. A lot of ground was purchased on West Market street, and the cornerstone was laid June 2, 1859, with all the protestant clergymen of York present.

The Rev. J. H. Menges was called in 1860, and in the same month the church was dedicated. After a successful pastorate of fourteen years Rev. Mr. Menges resigned and was succeeded by Rev. M. J. Alleman, who, after a service of two years, was succeeded by Dr. A. G. Fastnacht in 1877.

Dr. Fastnacht's pastorate covered twenty-six years, during which many improvements were made in the church property. Dr. Fastnacht's congregation became deeply attached to him. The membership doubled and the church prospered in all its branches. Rev. Dr. A. R. Steck accepted a call upon the retirement of Dr. Fastnacht in 1903 and served until 1914. From July 2, 1914, Rev. W. H. Feldman,

D.D., has been pastor of the congregation which at the present time numbers about 1,200 members with a Sunday school having a membership of over 1,200 in all departments.

ST. MARK'S.—The Lutheran Church on East Market street, known as St. Mark's, developed from a Sunday school that was begun in 1819, nearly nine years before the Sunday school in Christ Church was organized. A little chapel was built in 1870, various clergymen conducting the services, and in 1881 a congregation was organized. Rev. M. J. Alleman was elected pastor. He labored faithfully until 1889. Rev. Copenhaver supplied the pulpit until 1890, when Rev. Peter Livingston was called to the charge. During Rev. Mr. Livingston's very successful pastorate a lot was secured and a church erected. This church and Sunday school have had a steady and rapid growth and have been active in all good works.

ST. LUKE'S.—There was a little Sunday school held in the armory on Maple street—a most disreputable and disorderly section of the town. Here the ragged boys of the neighboring alleys climbed in and out of the windows while the services were in progress and when occasion offered picked the pockets of the teachers. This was the beginning of St. Luke's Church. A number of Christ Church people became interested in the Sunday school and in 1882 a congregation was organized with Rev. M. J. Alleman as pastor. For some time the congregation worshiped in the armory, but in 1883 a brick church was erected upon a lot of ground presented by David Emmitt, a prominent member of St. Paul's Church.

Rev. Alleman resigned after one year of successful work, and the Rev. S. E. Herring followed with a pastorate of five years. In 1894 the Rev. Albert Bell was installed. Under his care the church has grown and prospered. Mr. Bell is an untiring and zealous worker and the influence of his church has completely changed the character of the neighborhood in which it stands. A new and commodious church and parsonage have been erected. We hear of church buildings on which the pastor has labored with his own hands. St. Luke's is one of these.

ST. MATTHEW'S.—In 1888, Rev. M. J. Alleman, then pastor of St. Mark's Church, erected a church building on Carlisle avenue, and here, the next year, organized St. Matthew's Church with ten members. This congregation has had a most phenomenal growth. It developed so rapidly that under the second pastor, Rev. W. H. B. Glading, successive enlargements had to be made to accommodate its increasing membership. In 1905, under the pastorate of Rev. R. D. Clare, the congregation was compelled to secure a larger and more prominent location. A lot of 140 feet frontage was purchased on West Market street, and upon it a large and beautiful chapel with a seating capacity of 1,500 was erected, in 1906.

The Rev. J. E. Harms succeeded Rev. R. D. Clare in 1911 and maintained the high standard of progress set by his predecessors. The Rev. M. R. Hamsher succeeded Rev. J. E. Harms in 1914. During seven years of his pastorate the congregation continued its growth and cleared itself of all debt on the chapel property. Rev. William E. Brown, D.D., became pastor in October, 1921. Over 100 members have been received during the first year of his pastorate. A new church building is now the great problem before the congregation. The present membership of the Sunday school is more than 1,400 and that of the congregation about 1,250 members.

ST. PETER'S.—A Sunday school, organized on August 26, 1886, in the public school building of the village adjoining the city of York on the north, now known as North York Borough, furnished the nucleus for the organization of St. Peter's Church. Among the ministers from the city who became actively interested in the founding of this were the Revs. E. Lenhart, P. Angstadt, D.D., M. J. Alleman, G. W. Enders, D.D., and H. H. Weber, D.D. The organization was effected on February 28, 1891, and the Rev. M. J. Alleman was elected as the first pastor. After about a year he was succeeded by the Rev. T. Bahn Thomas, who served for eleven years. During his pastorate a church building was erected, the dedication of which took place on July 9, 1893, and both the school and congregation were substantially increased. The other successive pastors were the Revs. J. B. Baker, D. C. Burnite, C. L. Ritter, and E. C. Ruby, the present pastor, who has been serving since August 1, 1916. The congregation now numbers over 400 confirmed members, and the Sunday school has an enrollment of over 500. A new site has recently been purchased at a cost of $10,000 where a more adequate structure is to be erected in the near future.

MESSIAH.—This congregation started as a Sunday school in 1894, meeting in a private residence located in what is known as Green Hill, which at that time was about three miles from York city. After meeting in the home of one of its members the school continued to grow and finally was moved to the public schoolhouse. A little later Rev. W. F. Bare, who was then a student in the seminary at Gettysburg, or-

ganized a congregation and a church building was erected. This congregation has been served by the following pastors: Revs. W. S. Dingman, Moses Grossman, Edmund Manges, L. G. Stauffer, Paul Glatfelter, P. B. Fasold, J. F. Keller, F. D. Sutton and the present pastor, Rev. H. M. Bower, who began his work in 1921. In 1915, under the leadership of Rev. Mr. Keller, the congregation purchased a lot at the corner of Prospect and Wheatfield streets, within the bounds of the city of York, and moved their church building to its present location. In 1921, during the pastorate of Rev. F. D. Sutton, a parsonage was purchased by the congregation. Since the present pastor, Rev. Mr. Bower has been in charge the church building has been remodeled so that at the present time the church property and parsonage is one of the best belonging to any of the smaller congregations in the city. The congregation numbers about 100 members with a Sunday School of over 200 in membership.

ST. JAMES'.—This church, also, had its inception in a schoolhouse. A petition, signed by fifty persons, asking Rev. E. Lenhart to preach for them, resulted in the organization of St. James' Lutheran Church in 1899. Rev. Lenhart served this congregation until 1902. During his pastorate a chapel was built on the corner of West Market and Adams streets. Upon his retirement the congregation was received as a mission, with the Rev. C. F. Jacobs as missionary. Rev. Mr. Jacobs served the congregation for a period of fifteen years, during which time the congregation became selfsupporting. The chapel was remodelled and enlarged, an additional social building was erected and a commodious parsonage was built. Rev. H. T. Bowersox accepted a call as pastor and began his work April, 1917. After six months' work all of the indebtedness was removed and a building fund for a new church started. The new church erected at a cost of nearly $60,000 was dedicated in March, 1922, and is modern in all its equipment. The congregation at the present time numbers 400 members who together with a Sunday School of over 500 scholars represent the forces of Lutheranism in the extreme western section of the city.

EMANUEL.—The Emanuel Church originated in a tiny Sabbath school, organized in a dwelling house, which so rapidly outgrew its quarters that it had shortly to be moved into the Windsor Park schoolhouse. At this time the services were conducted by the Rev. Peter Livingston and Rev. Albert Bell. In 1903 the York County Missionary Committee appointed Rev. E. Lenhart to take charge of the work, and in the following spring a congregation was organized and steps were taken for the erection of a church. The church was dedicated in 1904 and in the same year Rev. Lenhart resigned. In 1904 the Rev. G. A. Livingston became the pastor and served until 1913. He was followed in the pastorate by Rev. S. E. Herring, 1913-1915, Rev. A. H. Keller, 1916-1918, and Rev. B. F. Kautz, 1918, until his death April 10, 1921. Rev. C. F. Jacobs has been in charge of the congregation as pastor since November 1, 1921, and under his leadership a parsonage has been built and the congregation is showing growth and activity in all work of the kingdom.

GRACE.—Grace Church is located at the corner of Jefferson avenue and Water street, only two blocks from Farquhar Park. Grace Church is a modest but a well appointed chapel, which was erected in 1907, having a seating capacity of 550. The congregation also has a model parsonage, which was built in 1921, at a cost of $13,500.00. It is pronounced to be the best parsonage in the city. Both parsonage and church stand on one of the most beautiful and spacious lots to be found anywhere. The buildings and grounds are valued at $33,000.00.

Inasmuch as this is the only church of any denomination in the thirteenth ward the work of the congregation is naturally confined to a definitely defined territory.

The congregation was organized on March 3, 1907, with 100 members, by Rev. G. A. Livingston, who was appointed missionary pastor by the York County Conference. From its beginning the congregation had a steady but substantial growth. The membership at present is 337 and the Sunday School enrollment 550. From the time of its organization the following were pastors: Rev. G. A. Livingston, Rev. C. G. Aurand and Rev. Paul S. Wagner. Rev. David S. Martin, the present pastor, took charge, March 1, 1921.

Though not one of the large congregations of the city, it is thoroughly organized and alive in all church activities.

During last summer the congregation conducted a Week-Day Bible School, which had an enrollment of 148 children.

TRINITY.—Trinity Church had its beginning in a Sunday school organized June 2, 1912, under the auspices of the Missionary Committee of the York County Conference. At the request of the committee the Rev. F. G. Gotwald, D.D., took charge. The growth of the school was such that the organization of a congregation was deemed advisable, which organization was effected

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Methods

THE PURPOSE OF A YOUNG PEOPLE'S SOCIETY.

To develop Christian character.
To train for Christian service.

* * *

CRITICISMS AGAINST YOUNG PEOPLE'S SOCIETIES.

1. A multitude of ages.
2. Not educational—no broad educational program.
3. Not loyal to Church.
4. Not interested in missions.

CURED BY

1. Proper Grading—Junior, Intermediate, Senior, Advisory members.
2. Must adapt the broad program provided yearly for work of the society. Must work with other agencies in church. An ideal plan to have a Young People's Council in every church, with representatives from the Y. P. S., the Y. P. Mission Circle, the Y. P. classes in Sunday School, etc., to arrange and put into execution a broad, well rounded program for the young people of the whole church.
3. The Y. P. S. should support and stand back of all the larger works of the Church.
4. Some definite form of missionary service should be undertaken by each society.

ORGANIZATION.

A comprehensive yet simple plan of organization needed.

Have just as few officers and committees as is needed to properly do the work.

Often the machinery of a society becomes so complicated that in trying to work it the real work of the society suffers.

Many societies have found that only four Committees are essential, Devotional, Missionary, Look Out, and Social. Around these all the work can be grouped.

DEVOTIONAL COMMITTEE.

Should combine the Devotional meetings, the Quiet Hour (or prayer meetings), Life Service, Personal Evangelism (or bringing others to Christ).

LOOK OUT COMMITTEE.

Should include membership, reception of new members, church attendance, advertising of society and meetings, through Bulletin Board, newspaper, posters, etc.

MISSIONARY COMMITTEE.

Work abroad and work at home.
Should include Social Service.

SOCIAL COMMITTEE.

Not only to arrange socials, but to foster spirit of goodwill and friendship among members and a loyalty to church.

All the activities of a society can be grouped around these four committees. The committees should be large, a good plan to divide the entire membership of the society into four parts, and have every member serving on one committee.

As soon as a new member comes into the society he should be placed on a committee.

These committees should be changed every year, and the personnel of the same changed, so that the members have an opportunity of serving at some time on all committees, thus giving them a rounded training in all phases of the society's work, and not just one line.

THE OFFICERS.

The President should be the executive officer, and know just what should be accomplished in the society. He should be able to make plans, and see that they are carried out, and should have the ability of putting others to work.

The Vice President should not be a figurehead. He should be the President in training. The way to get a good President is not to thrust someone in the office, but to have one trained.

The Vice President should arrange monthly meetings of the committees, meet with them and become thoroughly acquainted with the work of each, until he knows the whole work.

He should frequently be given the opportunity to preside.

The Secretary should have a liking for detail, and should keep in touch with the activities of the society at large, so as to keep the society informed in the larger affairs of the Young People's work and the Church.

The Treasurer should not only be the agent for handling money, it is his work to train the society in Stewardship, and develop in them the right spirit of giving.

The Social Meeting

THE possibilities are many for September. Why not have a Stunt Party and reproduce some of the stunts given at some of the conventions or the Summer Conferences, if happily some of your Leaguers have attended such? If you are in a school town you might give a reception to the incoming students. Or you can have a farewell party for those of your League who are leaving to attend school. You could have a school party, or a Mock Track Meet with its great variety of fun-producing stunts. Or try some of these:

A Vacation Party. All those who have been away on vacations should receive special invitations.

Have, (1), *a display of kodak pictures* taken on the vacation trip. Some mark should be placed upon the best. A committee should see that all the pictures are arranged attractively about the room.

(2). Play *Circle Conversation.* The crowd forms two circles, one within the other, and marches about the room, the circles going in opposite directions. When the music stops, they stop and face one another and converse on an announced theme. The leader calls these themes loud enough for all to hear. The following are suggested: "Visions I Got on My Vacation"; "Amusements I Enjoyed"; "Curious People I Saw"; "Anecdotes I Heard"; "Troubles I Had"; "Inspirations That Came to Me"; "Outdoor Activities I Enjoyed"; "New Friends I Made"; "Deeds of Special Note"; "Animals I Meet"; "Young People I Saw"; "Some Days That Shine Out." This is an acrostic spelling "Vacation Days." Ask if any one has discovered what is the big theme of the evening.

(3). If any of your members have taken special trips to some place of interest, or you have any who attended the convention of your state organization, a short bright account of the same may be given.

(4). Close the evening program with everyone singing "Home, Sweet Home."—*Adapted.*

A New Hiking Party. Recently a very successful affair was given in the shape of a trailing party. The Leaguers met at the church and were divided into two parties. The first party proceeded twenty minutes ahead of the second, and dropped a trail—white confetti (or paper cut into small bits). The trail led down by an old pond, where a fire was built, "hot dogs" cooked, potatoes and marshmallows roasted, and games played.—*Phunology.*

Or—arrange "an afternoon with Susie and Her Band of Desperadoes," with one-half the party setting out and marking the trail, leaving one-half hour earlier than the second half, who endeavor to overtake them and capture them. If the first crowd make detours, lie in wait to surprise and capture the pursuers, or let the second crowd pass them, while they are in hiding somewhere, the hike is all the more enjoyable. When the two crowds meet the outing is completed with a camp-fire, a supper around the fire, and songs and good fellowship.—*Adapted.*

All outdoors calls at this time, and outdoor socials instead of being a bore can be made very pleasant. Everybody loves old things, the old games never weary, so in these outdoor trips use the old time favored games, but give them a new form. The two above suggestions are merely the old game of "Hare and Hounds" in a new form.

An Indoor Camping Party. Ask the girls to wear middy blouses and the boys khaki if they desire. Each one is asked to bring a box of marshmallows.

Cover the floor or the basement of the church or the social room with clean dry leaves, and decorate the room with green boughs. Light the room with lanterns and candles. Arrange a "camp fire" in the center, and play "Simon Says Thumbs Up," "Buzz," "Hide the Handkerchief" or any of the old time games around it to open the party. A camp fire can be made of boughs and branches, with an electric light covered with red paper hidden underneath.

For the next game announce a hunt. At one end of the room stretch a sheet of green cloth, and on it pin pictures of all sorts of birds and animals which may be cut from the magazines. The weapon is an air gun, the missile a small dart, and

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General Secretary's Letter

Dear Luther Leaguers:

Your Secretary has just returned from the cooling breezes of Canada to the sultry winds of the U. S. A. He had been invited to deliver a series of lectures on Methods for Young People's Societies at the Summer School of the Canada Synod held at the Waterloo Seminary, which accounts for his presence in the "King's Domain." We never lectured to more patient and attentive audiences. There are a fine crowd of young people in our Canadian Church capable of development and future services. The evening meetings were held on the campus and we were glad to don a top coat even though it was July.

From Canada we journeyed to Lakeside, Ohio, where the Synod of Ohio conducted a summer school. We think this the best arrangement that we have yet seen. The various organizations of the Synod participated. The Luther League held its convention in connection with the school. There were upward of five hundred registrations. This was worth-while synodical co-operation. Each auxiliary organization will mean more to the other for having participated in and rubbed shoulders at the Summer School at Lakeside. It was unanimously voted to repeat it next year. Prizes were awarded to the local league having the most artistic banner and to the one having gained the greatest increase in membership during the past year.

After attending several conventions and summer schools this year we voice the same criticism that we did last year. Why use the old hackneyed hymns continuously, when we have such a wealth of good stirring hymns, especially in the Common Service Book? "Come, Thou Almighty King" and "Onward Christian Soldiers," are much overworked and have earned a long vacation. Why not sing new hymns at these gatherings? Our young people would then learn them and introduce them in their home church. Our theological seminaries would render the church a service in giving a course on the selection of hymns, as few of their graduates seem to possess that ability. The intelligent churchman and musician suffers much at the average church service.

Through an error in our printing office, the *Lutheran Church Herald* was not given credit for the article "How to Reach the Greatest Efficiency in the Young People's Society," which appeared in the August REVIEW. The account of the Illinois convention was omitted from the August REVIEW and appears in this issue for the same reason.

The Rev. Prof. J. F. Kreuger, D.D., who is summering in Germany, has been appointed by the Luther League of America to study the Lutheran young people's situation while there and report to us.

Your Secretary is about to start on a trip to the South and before he writes to you again hopes to shake hands with you at York. Will you not send in your credentials? At this writing we have but seven.

Yours very truly,

HARRY HODGES.

THE SOCIAL MEETING.

(*Continued from page* 15)

each guest is permitted to choose the animal at which he or she desires to shoot. Each animal represents a number of score marks, printed on the back of the card. The guests shooting at large game, such as the elephant, expect to gain a large score, but they find that the elephant counts but one, while the sparrow is good for twenty-five points, etc. The one gaining the largest score is declared the Great Hunter of the Camp.

Fishing is next in order. The girls only are allowed to fish. The boxes of marshmallows are previously collected, and the boys' names written on them. A large washtub is covered with a large piece of cardboard, in the center of which is a hole just large enough to pass the hand through. Each girl reaches through and gets a box of marshmallows. Each then finds her partner (the one whose name is written on the box) and all then repair to the yard back of the church, where a large wood fire is found, and the rest of the evening is devoted to toasting marshmallows, while stories are told about the fire.—*Adapted.*

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review
OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, 75 cents a year. Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

Entered at the New York Post Office as Second Class Matter.

Editorial

REVALUING OUR YOUNG PEOPLE

The present world situation and our own national situation challenge us to test anew the principles and methods by which the young are being trained. This is a time of revaluation.

Bishop McDowell says: "The Protestant Church as a whole has never been wise or adequate in its care or thought of youth. It has arranged everything for the adult. It has been sentimental and impractical concerning childhood, impatient and inefficient concerning youth. Its work with young people it has left to people who make such work a specialty and has regarded such work as a thing apart from or subordinate to, or even somewhat beneath the larger life of the church and the loss is beyond computation. *The conservation of youth* in all lands is the largest piece of conservation we have on our hands. The proper care of our baptized children means more than the perfect conservation of our largest subscriptions. The church that is wise toward youth will shine as the stars."

It is especially necessary for those who are workers with young people to realize that we are not dealing with children, nor with the rollicking high school group, but with young men and women almost fully matured and yet lacking the steadying experiences of mature life. These are the persons who in our homes assist the mother in carrying the burdens and responsibilities of home life. These are the persons who in our offices, stores and schools share the responsibility and enjoy the confidence of the world of men and women. These are the persons who stand shoulder to shoulder with their fathers in carrying on the mighty projects of our day in commerce, industry, education and science. Those who are worthy to share such responsibilities in secular affairs cannot be treated by the church as children, nor have they yet reached the time when they wish to be grouped with those of mature years.

Workers with young people are becoming increasingly conscious of the fact that they are dealing with life that is coming to the close of the plastic period; that habits of thinking, standards of action, master motives, all life's relationships are having a last chance to become what they ought to be ere they are set practically for time and eternity. Adult life, in most instances, merely strengthens the attitudes that have been developed during plastic years.

One of the most encouraging signs of the present day is the fact that where workers with young people have kept pace with the enlarging vision of the work of the church and have adjusted their programs to the needs of the life of today, the oft-quoted losses are not only ceasing to occur, but an increased loyalty and devotion to the church are noticeably present.

One reason why young people have been slipping away from the church is that we have not had a program appealing to all the interests of life. We have, in fact, been sending our young people away from the church to find their satisfaction for a large portion of life's interests, expecting them to come back for their religion. But in large numbers they have not come back. It is perfectly apparent that these churches which have failed to offer a place and a part in their program to their young people have failed to hold the loyalty of these young people. Young people will go where they find opportunity to develop initiative and where they bear recognized responsibility.

The Church must see young people as they really are. The Church must feel with and for the young people. The Church must awake and do the things that will ennoble and enrich, that will enlist and train our young people of city, village and farm, for their place and part in the Kingdom of God upon earth.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

Twenty-Ninth Annual Convention

LUTHER LEAGUE
OF PENNSYLVANIA

St. Paul's Church, Twenty-Second St. near Columbia Ave.
Philadelphia, Pa.

SEPTEMBER 14, 15, 16, 1922

Convention Theme: "The Luther League at Work"
Information and Inspiration

We Invite You to Be With Us

FOR GENERAL CONVENTION INFORMATION ADDRESS

M. HALLER FREY, Executive Secretary
Luther League of Pennsylvania
Hirsh Building, 8 E. Market St., York, Penna.

FOR RESERVATIONS
PRIVATE HOMES, ADDRESS
Miss MARION V. HIRZEL
2228 North Van Pelt St. Philadelphia, Pa.

HOTELS, ADDRESS
FRANCIS C. LEUPOLD
5525 Hazel Avenue Philadelphia, Pa.

REPORT OF GREENSBURG DISTRICT LUTHER LEAGUE CONVENTION

The Greensburg District Luther League held its annual Convention in Zion Lutheran Church, Ruffsdale, Pa., June 29, 1922. About eighty persons registered, a fair representation of delegates and visitors from the various local leagues.

The Convention Theme "The Luther League at Work" was divided into three sub-heads. The first "In the Congregation" was presented, in a splendid paper, by Miss Katharine Haberlin, of Mt. Pleasant Township, "In the Community" was presented in a very able manner by Frank Walthour of Greensburg, a splendid address on the last subject "In the Church at Large" was given by Rev. W. H. Hetrick, of Connellsville. These subjects were all discussed at some length by various persons. Rev. C. M. Teufel, State Chairman Intermediate Luther League, addressed the Convention on "Saving the Boy and Girl for the Church" and the address of the evening was delivered by Rev. Ambrose Hering, Superintendent of Inner Missions, Pittsburgh, on "The Luther League and Inner Missions." A practical demonstration of a Luther League at Work in its devotional meeting was given by the Ruffsdale Luther League in the afternoon, which was very interesting and helpful.

Some important business was transacted and resolutions passed. The Convention went on record as approving the action of the Executive Committee of the Luther League of Pennsylvania in its resolution concerning the Junior Luther League Work and the recent action of the Joint Committee of representatives from the United Lutheran Church, the Women's Missionary Society and the Luther League of America, and instructed its delegates to vote against the measure taken.

It also recommended that the Constitution of the Luther League should include the provision that the League have a definite object, "The Conservation of the Youth of the Church," and that this objective be held up before all leagues.

The officers elected for the ensuing year are the following: President, Frank I. Bossart, Greensburg, Pa.; Vice President, Rev. G. L. Himmelman, Jeannette, Pa.; Recording Secretary, Jane M. Truxal, Greensburg, Pa.; Corresponding Secretary, Mrs. M. C. Landis, Latrobe, Pa.; Treasurer-Statistician, Hazel Harman, Youngwood, Pa.

The visiting leaguers were very pleasantly entertained by the ladies of Zion Church, who served the convention with two excellent meals.

The Convention adjourned, after accepting the invitation to hold the next annual feeting at Penn Station, Pa.

St. Mark's Luther League, Hanover, has sent in the following plan which is being worked out in its society: "Bibles are passed to every person present. Then either the leader or one of the advisors calls out, after the Bibles are closed, a book in the Bible,

also a particular verse in that book, as John 3:16. The first person who finds it, stands and reads the verse, after which he tells the page and every person finds it and reads it. We use about five verses each meeting. We give what we call credits to each person finding the verses each evening. Then at the end of the year we expect to reward the one with the largest number of credits." This is a fine suggestion and may help to keep up the interest in your society during the summer months. Try it.

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EIGHTEENTH ANNUAL CONVENTION OF THE LUTHER LEAGUE OF THE EVANGELICAL LUTHERAN SYNOD OF IOWA

Council Bluffs, Iowa. June 16, 17, 18, 1922.

Iowa had a dandy Convention this year. Iowa! —"that's where the tall corn grows." Even higher than our tall corn are our ideals, our aspirations, our ambitions. Iowa had a dandy Convention this year. Listen!

Delegates from many points in Iowa gathered at St. John's Church in Council Bluffs, scribbling their names in the registration book and getting the Convention under way on time Friday morning. Miss Evelyn Johnson, the only lady State League President in the Luther League of America, called the meeting to order and gave the President's Annual Address. At this convention we took into membership four new leagues, Fernald, Fort Madison, Nevada and Webster City. That may sound like a small number to some of our big eastern leagues, but to Iowa it means an increase of 40 per cent. Can you beat it?

The main part of the afternoon session was an Open Forum conducted by Mr. Harry Hodges, General Secretary of the Luther League of America. Several interesting discussions and questions. This was followed by reports and a few other items of business. Among other items, the following resolution was passed: "Be it resolved, that the Luther League of the Evangelical Lutheran Synod of Iowa at its Eighteenth Annual Convention assembled, officially commend type of topics chosen for 1922 and especially approve the manner in which they are presented in the current topic booklet." At this time also our annual dues for the coming year were set at 35 cents per number.

Friday evening the pageant "Christ In America" was presented by the Council Bluffs Luther League, and was a very excellent production. Following this, Rev. J. S. Leamer, President of the Synod of Iowa, told us in a masterly address of the mission of our Lutheran Church, among other facts telling us that of the 17,000,000 Lutheran immigrants in United States only 3,500,000 are now in the Lutheran Church. The evening was completed with a reception and games.

Dr. Luther M. Kuhns, former Editor of the LUTHER LEAGUE REVIEW, opened the Saturday morning session with devotions. Our former State League President, Miss Pearl Anderson, gave a paper on the question, "Is The Industrial Order Christian?" The annual election followed; the former officers being re-elected with the exception of the Treasurer, who was replaced by another member from the same league.

The Saturday afternoon session was filled with just one topic: plans and possibilities for bringing the 1924 Convention of the Luther League of America to Iowa. The subject was thoroughly discussed and an invitation, to be presented at the York Convention in September, issued. With this weighty matter off their minds, the delegates piled into autos and after a tour of the city went to one of the parks for a picnic.

The installation of the newly-elected officers took place at the regular Sunday morning church service, and was conducted by the local pastor, Rev. C. J. Ringer, D.D. At the evening worship General Secretary Harry Hodges gave an inspiring address on "Service." President Johnson then declared the convention closed.

The following resolutions were adopted:

Be it Resolved: That the Luther League of the Evangelical Lutheran Synod of Iowa express its very great appreciation to the Luther League of St. John's Church of Council Bluffs for their cordial reception and entertainment at the Eighteenth Annual Convention.

Whereas, the pastor and congregation of St. John's Lutheran Church of Council Bluffs have so royally entertained this body.

Be it Resolved: That this body extend its hearty thanks and appreciation for their most cordial hospitality and kindly welcome.

Be it Resolved: That this body extend its appreciation to the President and other members of the Executive Committee for their sincere efforts in behalf of this convention.

Be it Resolved: That this body express its appreciation to the Extension Committee for their splendid work during the past year.

Be it Resolved: That this body express its appreciation to the General Secretary of the Luther League of America, Mr. Harry Hodges for his kind assistance and presence at the Eighteenth Annual Convention.

Be it Resolved: That this body express its appreciation to Rev. J. S. Leamer, D.D., President of Synod, for his presence and inspiring talks at the convention.

Be it Resolved: That this body express its deep appreciation to Mr. R. K. Lampe, the Corresponding Secretary for his untiring efforts on behalf of this organization.

Be it Resolved: That the Delegates to this Eighteenth Annual Convention return to their Local Leagues determined to stress the Iowa Delegation to the Fifteenth Biennial convention of the Luther League of America that we may have each league represented and the ten delegates at large.

Be it Resolved: That the Luther League of Evangelical Lutheran Synod of Iowa at its Eighteenth Annual Convention assembled, officially commend type of topics chosen for 1922 and especially approve the manner in which they are presented in the current topic booklet.

Be it Resolved: That the Regular Annual Dues be raised from twenty-five cents ($.25) to thirty-five ($.35) cents per member, with the understanding that no special assessment be added to this for the coming year.

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LUTHER LEAGUE OF NOVA SCOTIA CONVENES

The Seventh Annual Luther League Convention of Nova Scotia met in St. Paul's Lutheran Church, Bridgewater, Rev. G. B. Pifer, pastor, Wednesday, May 31st. The usual royal hospitality of the Bridgewater home, the fine weather and a well prepared programme united to make the convention a success. The delegates were welcomed by the President of the local league. Mr. Arlington Mailman, and was responded to by the Vice President of the Provincial League. The business of the convention was presided over by President J. E. Hirtle, while Mrs. C. Mailman acted as Secretary protem and was also permanently elected to that office during the election of officers. This made the only change on the Executive as all the other officers were re-elected. The enrolment of delegates showed all the Leagues represented and although there were many visitors yet one could not help feeling sorry that more do not attend these inspirational meetings.

An earnest effort is to be made during the coming year to organize leagues in parishes where today none exist and a committee was appointed to have the matter in charge. Mr. and Mrs. Wynn Crouse were appointed delegates to the International Convention at York, Pa. A pennant for the banner league had not been secured, but will soon be at hand.

The motto for the day was "Loyalty to the Church" and three papers bearing on this theme were presented in an able manner at the afternoon and evening sessions, namely, "Loyalty to the Faith of the Church" by the Mahone Bay League; "Loyalty to the Mission of the Church," by the Lunenburg League, and The League Motto" by the Bridgewater League. According to the voice of the Convention these papers are to appear in the Canada Lutheran as space permits.

The evening session was particularly inspiring. To the complete surprise and joy of all present a liberal musical programme was rendered by the Bridgewater choir under the leadership of Miss Gladys Conrad, and assisted by several local soloists. The choir sang two anthems, "Lift up your hearts," Berridge, and "I will extol Thee" Ohl. Mr. L. Hall sang "The Ninety and Nine." Miss Young and Mr. Hirtle sang "The Lord is My Shepherd." The Rev. H. C. R. Dressel, accompanied by Miss G. Conrad rendered the following cello selections: Even Song, Schumann; Berceuse, Slave, Mlynarski; Berceuse, Godard; Traumerie, Schumann The rally address was delivered by the Rev. A. G. Jacobi, who based his remarks on the words, "Looking unto Jesus," and gave very inspiring and helpful thoughts.

THE TWENTY-EIGHTH ANNUAL CONVENTION OF THE LUTHER LEAGUE OF ILLINOIS.

The 1922 convention of the Luther League of Illinois might well be called the "singing convention" because beautiful musical numbers were rendered at every session.

Almost one hundred delegates and visitors constituted the personnel of the convention, which met at First Church, Freeport, on June 23, 24 and 25.

Vespers at the opening session were conducted by Rev. W. F. Rex, pastor loci. The delegates were extended a hearty welcome by the pastor and Mr. Wesley Hockman, vice-president of the League, and the usual response made by Mr. Emery Kirkman, State President.

The address of the evening was delivered by Rev. F. W. Otterbein of North Austin Church, Chicago. Rev. Mr. Otterbein spoke of "Service in the Kingdom," and he emphasized the fact that he wished we might have a service flag for those in God's army, as we had service flags for those in our country's army. He further pointed out that the word "service" had seven letters, and asked that we let each letter stand for some lesson that we might think of every time we thought of the word "service."

"S—If I were to ask you, you would say 'S' for 'sacrifice,' but I believe we make a mistake in using that word too much. For can there really be a sacrifice when our Lord made the greatest sacrifice of all? So we will let S stand for self-denial. We are using too much of our time for worldly things and not enough for our God.

"E—Enthusiasm. Nothing spreads faster than enthusiasm. A pessimist may spread pessimism, but he may run across some one who won't listen to him —some one who has enthusiasm!

"R—Respect for old age. I don't believe that a young man or young woman can be a true worker in the vineyard of Jesus Christ if he has dishonored his mother or father or an older person than he is.

"V—Vision. Somewhere we read 'without vision the people perish.'' Let us have a vision—a vision to do great things, and we will not only say we are going to do it, but we will roll up our sleeves and accomplish the work.

"I—You know the fellow who says, 'I can do this and I can do that!' He cannot do much of anything! Let us be careful of this little word 'I.' I am going to let it stand for 'Ink.' What do I mean by that? Advertise! As Dr. Hunt says, 'A drop of ink makes millions think.' Let us advertise our church wherever we go.

"C—Communion with God. Prayer to God. We all have to work, but you can work your fingers to the bone, you can walk your shoe-leather off and not do a thing if you are trying to do it by yourself, without the help of God.

"E—I believe we could let this E stand for the eleven faithful disciples of Christ. If there is one quality we ought to have it is faithfulness. Isn't it a great thing to have a friend that you can count upon. Faithfulness is absolutely necessary—faith in God and in His Word!"

At the second session reports of officers were read. From the president's report we learned that the work was progressing nicely, that Mr. Kirkman had made ten visits during the year, attending several delegates' meeting of the Chicago District League, and two sessions of the Illinois Synod, at which time he spoke in behalf of the Luther League.

Miss Powell, executive secretary, had written her report on the blackboard, so that all might see just how their Leagues stood in comparison with other Leagues. Austin League of Chicago has the largest membership—150, with Woodstock a close second with 147 members. Rockford has seventy-four while Wicker Park has seventy members. Under special work Leagues reported the following: Issuing parish paper, mission work, stenographic work, raising of church building fund, contributing to Maywood Receiving Home, and for local causes.

Miss Wade, recording secretary, reported that she had written about fifty letters, and visited the Aurora League. As editor of *The Bulletin* she had written 125 letters, and that the *Bulletin* seemed to meet with the approval of all Leaguers.

Mrs. S. T. Peterson, chairman of the executive committee, reported on eight executive committee meetings held during the year, visits made to Freeport and Sterling, and of the accession of six new Leagues during the year namely: Freeport, Rockford, Harvard, Sterling, Beardstown, and Monroe, Wis. Before the close of the convention, however, the Leagues of Polo, Ill., Claron and Twin Grove, Wis., were also accepted into membership, and needless to say all were welcomed with open arms.

After the appointment of various committees we were privileged to listen to Mr. Harry Hodges, who always has something good for us. At this time Mr. Hodges spoke to us on the objective of the Luther League. He also told us something of the coming convention at York, dwelt at length upon the Luther League reading course, urging all to take advantage of this course, and concluded by making clear to us the Junior problem, regarding which there seems to have been some misunderstanding. He impressed upon us the fact that the Juniors have not been turned over to the Woman's Missionary Society, but that they are handled under the supervision of a committee of six, two from the Woman's Missionary Society, two from the Luther League and two from the Church and Parish School Board, this becoming effective January 1, 1923.

A discussion followed on the establishment of a training school for leaders, with the result that a motion was made and seconded that a committee of six be appointed, consisting of three pastors and three laymen to take up the question of such a school and that some action be taken in the near future.

As the State Bulletin had proven so successful in the past year, it was regularly moved and seconded that this Bulletin be continued.

The committee on revising the constitution was asked to report. Rev. Mr. Kaufman stated that he felt it would be better to wait until next year before making any revisions in order that our constitution might comply with that of the Luther League of America, and it was therefore moved and seconded that the present revision committee be continued until our next regular convention, that they report to the executive committee the action taken during the year, so that we may have a constitution that will be in harmony with the constitution of our National League.

Greetings from Dr. Bramkamp, president of the Illinois Synod, were read.

Rev. R. C. Kaufman of Woodstock was scheduled to conduct a round table discussion. Slips of paper had been handed to all delegates and upon these were to be written questions to be taken up and discussed. A surprising number of questions were returned, but it was found that the time allowed for this discussion was so short that we could go into but one or two of them. Several more were discussed at the afternoon session, but it was readily proven to the officers that next year an entire session must be used for the discussion of the things that the Leaguers are interested in.

After the usual opening exercises the first order of business at the third session was the report of the nominating committee as follows:

President—Emery Kirkman, Woodstock.
Executive Secretary—Miss Eleanore Powell, Dixon.
Recording Secretary—Miss Adelaide Wade, Chicago.
Treasurer—Mr. Torey Peters, Freeport.
Member Executive Committee—Rev. F. W. Otterbein, Chicago.

Nominations from the floor were called for, but there being none a motion was made and carried that the secretary cast a unanimous ballot electing these officers.

At this time Mr. Kirkman made a plea for funds to carry on extension work, as in the past the League has been unable to do any real extension work owing to lack of funds. Pledge cards were handed to the Leaguers and a number of pledges were at once made from the floor, Woodstock and Wicker Park Leagues each pledging $25.

The resolutions committee returned the following:

1. Be it resolved that the executive secretary's, recording secretary's and the president's reports be adopted.

2. That the executive committee's report be adopted with the following recommendations: "That we lay greater stress on extension work the coming year."

3. That inasmuch as the State Bulletin has proved so successful it be continued with the same co-operation from the local Leagues.

4. That we recommend the dues be the same as the past year and that in the coming year the question of raising the dues be considered.

5. That at the close of this convention we return to our respective Leagues inspired with better and nobler ideals for service as workers in the vineyard.

6. That we thank the officers and all committees for their faithful service.

7. That we extend our hearty thanks and appreciation to the pastor and his wife, to the Luther League, and to those who loaned their cars, to the ladies who so loyally prepared and served the meals,

and to all members of the congregation who opened their homes, and who so royally entertained us, to the choir for the splendid music, and to all who helped in any way to make this convention such a splendid success.

8. Be it resolved that our president read resolution seven at the Sunday morning services.

The resolutions being taken up item by item were discussed, with the result that a change was made in number four, inasmuch as it was duly moved and carried that this recommendation be changed to read "an additional five cents per capita be added to the State dues," bringing this up to twenty-five cents per capita for the Leagues outside of the Chicago district.

This change being made, the resolutions were adopted as a whole.

Mr. Hodges brought up the matter of cancelling the unpaid balance of the $100 pledge, and a motion was made that the convention ratify the action taken on this question by the executive committee. Carried.

After the business session Miss Louetta Voigt conducted a Junior meeting which was most interesting, showing much work on the part of Miss Voigt and much interest on the part of the Juniors who knew their lessons so well.

The picnic in Krape Park was a most delightful affair, and afforded all an opportunity to get better acquainted.

At the evening session Mrs. T. B. Epting of Beardstown, Ill., delivered a splendid address. Mrs. Epting said in part:

"You are the officially recognized young people's society of the United Lutheran Church. And why do you merit that recognition? Why is the Luther League thus recognized? Because it is based on the word of God, because it is soundly Lutheran in doctrine and because it is churchly."

Mrs. Epting laid particular stress on the fact that as we prepare ourselves for worldly professions and trades so must we prepare ourselves for labor in the vineyard of the Master, and further said:

"We want our young men to be great financiers, to be great commercial men, in order to show the world that a commercial life cannot hurt Christianity, but do not bring those things into your church life. Take your church into the world with you, take your religion into the world with you, in all phases of your life, but do not bring the world into your church."

At this time Mr. Kirkman appointed the following committee to take up the matter of the leadership training school: Rev. W. A. Kiser, Rev. F. W. Rex, Rev. L. W. Walter, Miss Edith Zattau, Mr. LeRoy Stahler of Polo, and Mr. Swanson of Wicker Park League.

Miss J. Wunderlich, who spent many years in India, but who is now connected with the Lutheran Bible School of Chicago, brought greetings from the school and talked on the importance of studying the Bible, not only studying but being thoroughly familiar with it so that we may talk convincingly when others who have a thorough knowledge of their religious convictions bring up points for discussion.

Miss Voigt of the credentials committee reported sixty registered delegates representing twenty-eight societies, and twenty-six visitors outside of Freeport.

As it was voted at an earlier session that the minutes be adopted at each meeting, the minutes of the convention were read at this time and adopted.

The president appointed Mrs. S. T. Peterson, chairman of the extension committee, with Mr. Peterson and members of the executive committee as members of the extension committee also.

The convention came to a close on Sunday morning, with regular worship conducted by Rev. W. F. Rex, anthems by the choir, solos by Mr. Roy Loveland and Miss Signe Anderson.

The convention sermon was preached by Rev. W. C. Hanning of Oak Park. In his usual forceful style Rev. Mr. Hanning drove home the truth, and answered the question, "What must the church do to be saved?" Rev. Mr. Hanning said:

"What must the church do to be saved? You notice I did not say 'what must the church do to live?' There is no danger of the church dying. It has too firm a foundation.

"We need to get Christ back with us, in order that we may be successful workers in the Kingdom.

"We need to get Jesus back into the boat or else we are in danger of being overwhelmed by the sins of human society.

"Irreligion breeds immorality.

"We, as members of the church of the living Christ, do what the world is doing, say what the world is saying and find enjoyment in what the world enjoys, and then expect God to use us to bring his word to suffering sinful humanity!

"We must live Jesus Christ and the creed that we believe must be the creed that we live.

"A great many people instead of praying 'I believe in God Almighty' pray 'I believe in the Dollar Almighty.' Belief in Christ means Service. Make all the money you can, but make it so that it may serve God and humanity!"

With the closing remarks and announcements by the president the twenty-eighth convention became history.

With nine new Leagues added to the State League in the past year, with a live extension committee and adequate funds to carry on extension work, the coming year should be one of the best in the history of the State League. With an executive committee that "can't be beat" big things may be expected from Illinois.

NEBRASKA

BLOOMFIELD

A "Birthday" party was held, partly as a membership drive, by the Bloomfield Luther League. They would like to know what other Leagues are doing to keep up the attendance, especially at Devotional meetings.

VERDON

The Verdon League is continuing its work during the summer the same as usual. They had a Luther League Social with fifty young folks present; played games, and served refreshments. Verdon is suggesting the idea of asking a question for each of the Leagues to discuss and then having the different opinions from the Leagues on this question given in the News.

FREMONT

"The warmer the weather the harder we work." This is the spirit of the Fremont League. Plans have been made for an exchange of visits with neighboring Leagues. They are having many young people out for devotional meetings, making it a real inspiration for the leaders. Efforts are being made to make the League 100 per cent. in the amount of Luther League Reviews subscribed for by its members.

EMERSON-ST. LUKES

This League has an active membership of seventy. A contest was held the first of the year which more than doubled the membership. During the winter they have held three joint meetings with the Presbyterian Christian Endeavor.

FALLS CITY-ST. PETERS

On June 18th, the St. Peters Lutheran Church celebrated its 50th Anniversary. A number of former pastors attended and took part in the Luther League meeting, making it a very interesting one. Among them was Rev. Martin Schroeder, who organized the St. Peters Luther League.

HOW TO GET DELEGATES TO GO

Attach great significance to being sent as a delegate.

Work up general interest before choice is made.

Determine all possible candidates.

Have them elected at a public meeting.

After this, concentrate your energies on them.

Depend principally on personal contact and persuasion.

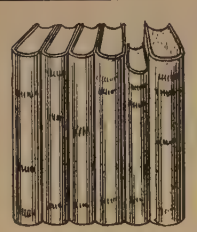
Have delegates commit themselves by public statement.

Foresee all their possible hindrances and remove them.

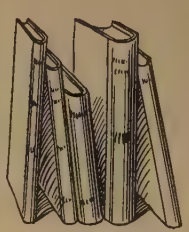
A TREMENDOUS RESPONSIBILITY RESTS UPON YOU

You are helping choose the future leaders of your church.

The present world crisis demands your utmost efforts.



Senior Topics



HINTS FOR LEADERS

General Remarks—Leaders, when do you start to prepare your topic? Upon that depends a great deal of the success of the meeting. Upon that depends whether the meeting will be lagging or inspirational. Are you like this leader? He hustles in after the time for the beginning of the meeting, all out of breath, saying: "I just had to hustle to get here, after I remembered I was to lead this evening." "Now what hymns shall we sing? Where are the Topics?" "I forgot all about this meeting, but I guess we will get through it some way." And it is *some way* that the meeting is conducted. No wonder the topics are dry and uninteresting. That's enough to kill any enthusiasm or spirit that ever was in any League. Besides, a good leader has a great amount of prejudice and apprehension to overcome, as many members think and say, that if that is the way the topic is to be presented, we are better off by staying at home, and not losing our good temper and feelings. And can you blame them? *So much depends upon the preparation of the leader.*

Topic for Oct. 1—"Better Work."

Are not the following hymns appropriate? Sing them with enthusiasm. "May we Thy precepts Lord fulfill," "My dear Redeemer and my Lord," "God of Eternal Love," "O Thou to Whose all searching sight," "How blessed from the bonds of sin" and "There's a wideness in God's mercy."

We have divided the Topic subject into three divisions: 1. To do "better work" requires *Knowledge;* 2. requires *Perserverance;* 3. requires *Faithfulness.*

Here we give some questions on the divisions.

Division 1—In whose business are we engaged? How did God employ us? Are we co-partners, or simply employees? What kind of business is God engaged in? What do we know about that business? What is its purpose or aim? Are we "silent" partners, or co-operative? What kind of service is expected of us?

Division 2—Will we have any disappointments in our work? How can we surmount these obstacles? How are we able to do "better work?" What do you think of those who find fault with the work? What criticisms are just and worthy to be noticed? What kind of fervency or enthusiasm is demanded?

Division 3—What is the one requisite of a good workman? Should he have other qualifications and what? How does hypocrisy or "dissimulation" hinder the work? In what way will "pure brotherly love" further the work? What is the necessary relationship between the employees in the Father's business? How does jealously or envy hinder the full development of the work?

Topic for Oct. 8—"The Folly of Procrastination."

The following hymns are very suggestive of the topic, and will help to develop the subject. "God calling yet, shall I not hear?" "O Jesus Thou art standing," "Just as I am without one plea," "Jesus sinners doth receive," "Rock of Ages, cleft for me," "Weary of earth and laden with my sin," "I heard the voice of Jesus say."

Three good papers could be prepared, or addresses given on the following divisions of this topic. (1) The folly of procrastination in business. (2) In educational pursuits. (3) In Religious life.

Some reasons why people procrastinate may be given. They are as follows: 1. Trying to serve two masters. 2. Lack of initiative. 3. Discouragements. 4. Personal conveniences. 5. Other entanglements. 6. Lack of purpose. 7. Lack of interest. 8. The wrong start. 9. Procrastination has become a habit. 10. Failure to attend to business.

Another paper should be given entitled "How to break this habit." Other sins to which this folly leads may be pointed out, as e. g. Idleness, Stealing, Lying, Cheating and other kindred ones. These might be discussed.

Topic for Oct. 15.—"True Patriotism.

Suggestive Hymns for this topic. "Praise to the Lord, the Almighty," "From all that dwell below the skies," "Blessing and honor, and glory and power," "Glorious things of Thee are spoken," "I love Thy Zion, Lord," "God bless our native land," "From ocean unto ocean," "God of our fathers."

Questions and comments on the Psalm.

1. What kind of patriotism do the Psalms emphasize? 2. Why should God be praised? 3. How is the church the joy of the whole earth? 4. The gates of hell shall not prevail against the Church. 5. God never denies Himself nor leaves Himself without witness. 6. God is faithful and unchangeable in His loving kindness. 7. The Lord is known by the judgments He executes. 8. We should study God's Word and the history of His dealings with His Church, that we might tell it to the generation following. 9. As good patriots we should sing the praise of the Church.

Question and comments on the topic.

1. A true patriot endeavors to make of his country one that will serve and praise the Lord. 2. True patriotism consists in fostering the true relationship between Church and State. 3. Not the one who shouts the loudest about patriotism is always the true patriot. 4. How should the Christian conduct himself with reference to political affairs? 5. How should the Christian go about definite reforms in State matters? 6. How can we instill patriotism in the coming generation? 7. Does a true patriot leave out God in the consideration of state affairs? 8. Is God present in the course of history, and how, or is it blind chance or evolution that is directing the trend of affairs? 9. What are the true exangelical principles with reference to true patriotism?

Topic for Oct. 22.—"The Patriarch of the Lutheran Church in America."

The way to make missionary topics interesting is to give time to their preparation. Use charts and posters to illustrate incidents, and make practical suggestions. The Young Women's Page in Lutheran Woman's Work is full of suggestions on these topics, and also the literature as suggested. Use the great missionary hymns and many of them. Use many prayers on Mission work. Distribute facts about need of world today, and need of workers.

Topic for Oct. 29.—"Reformation Principles Applied Today."

Let us make this meeting truly inspiring. Get all out to this meeting. We need to know why we are Protestants and also Lutherans. Sing the grand old Reformation Hymns. Use the 46th Psalm responsively. Emphasize the principles of the Reformation, and have each one learn them.

What are the principles of the Reformation?

1. *The Bible is the inspired Word of God and the only infallible rule of faith and practice.* We need to go back today to the pure foundation of revealed truth. No other Standard is adequate, nor right. Neither tradition, nor papal and churchly decisions, nor reason, but the inspired Word of God, our rule.

2. *Justification by faith in Jesus Christ.* This regulative principle wrought out in Luther's experience, and this experience won, not apart from, but in and through the Word of God. Too much legalistic preaching today, also too much emphasis upon "salvation by character." The true source of good works is faith working by love.

3. *The universal priesthood of believers.* No need of a hierarchy of priests as a special class or order to mediate between God and man. Only one Mediator, namely Jesus Christ. "When we speak of the universal priesthood of believers, we have in mind the privilege which all such have of direct access to the Father through Christ, and in Christ's name at all times to worship and serve God, thus bringing Him their life and entire person as a sacrifice. This transforms the believer into a fountain of blessing out of

whose belly shall flow rivers of living water." Wichern.

4. *The right of private judgment.* No one has any right to force upon another any kind of religious belief. Neither has the church nor the State that prerogative. No one should be persecuted for his faith or non-faith. True this principle may be abused, but we believe in a land where we have political and religious liberty. The danger is that some may become intolerant of one or more religious beliefs and stir up religious strife or even class hatred. This is a sin.

—♣—

Sixteenth Sunday after Trinity. October 1, 1922.

BETTER WORK

Romans 12:9-11
(Mrs. M. Haller Frey)

DAILY BIBLE READINGS

Monday—Jo. 5:17-21.
Tuesday—Jo. 9:4.
Wednesday—Eph. 4:28.
Thursday—II Thess. 3:6-13.
Friday—Gal. 6:1-10.
Saturday—I Pet. 4:7-11; Col. 3:17.

"We would see Jesus, the great Rock Foundation,
Whereon our feet were set with sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.
We would see Jesus—this is all we're needing,
Strength, joy and willingness, come with the sight;
We would see Jesus, dying, risen, pleading,
'Come unto me and I will give the light.'"

Glorious visions of power, strength and vigor rise before us as we sing the poet's beautiful thoughts, expressed in the foregoing lines, visions of service, greater, better work for our Lord and Saviour, with a determination to exert to the uttermost the ability that lies within us. The song ended, the vision recedes; we are back again to the same dead monotony, striving to perform God's great, divine work, employing only frail, human implements, disappointed when our hopes and efforts fail to materialize.

The direct source of failure or success, lies within the individual. One who opens the heart to the truths taught by the greatest of all Teachers, digging deep into the recesses of the Book of books, finding therein not only treasures of strength and power, but of love and trust and comradeship with the Great Teacher Himself, is building a strong foundation for that which God calls success. Success as the world sees it often builds its foundation on the material things of the world, gathered by the individual who closes the heart to everything that uplifts, opening only to the pleasures and cheap baubles of life which have the resistance of a soap bubble when touched by adversity. Both classes are found in our organization as well as in any other organization and better work can only be accomplished by a general inventory of ourselves.

St. Paul, in his letter to the Romans, understood the people to whom he was addressing his letter. He was familiar with their mistakes and weaknesses. His advice, part of which we find in our lesson study, was most excellent and would bear much good fruit if heeded. Human nature, after all is very much alike. The Roman Christians of two thousand years age were no better nor no worse than are the Christians of the twentieth century. We have the same weaknesses, make the same mistakes as did they. "Let your love be without dissimulation," Paul told them in the first verse of the lesson.

Webster tells us to dissimulate is to pretend; to feign. Were we to conserve all the strength wasted in pretending, in an effort to show off to others, what a power it would be for good. A little more love for those who are weaker than we perhaps would strengthen them and the two of us could do better work. While a little more love for those whom we must acknowledge know more and are stronger, creating a spirit of envy and jealousy within, perchance may uplift and stimulate us to greater things. A life thoroughly saturated with love to God and love to its fellowmen will do great things for Him who first loved us.

"Be kindly affectioned one to another with brotherly love." What a beatific state every organization would be in if every Christian would heed Paul's wholesome advice. A few weeks ago we had the shameful truth thrust at us that a group of churchgoers had spread unkind gossip and we could not defend ourselves for it was all too true. Thieves protect one another but ofttimes Christians expose the faults of those who may not be as strong as they. More kindness, more Christ-like love and charity by all. His disciples would mean a revolution among all societies and organizations. Not much effort is required, only a deep abiding faith in Jesus, a firm determination to follow our Captain wherever He may lead and to work wherever He would put us, whether it be at the front, bearing aloft the banner or at the rear, doing our best wherever we are. A stone thrown into a body of water will create a ripple. The larger the stone the larger the ripple. Love thrown into the midst of our work will create love and a love for the work; the larger the amount of love used the better the grade of work produced.

Paul also admonishes them to be fervent in spirit. Fervent, ardent, animated. We think sometimes that we are animated in every thing but in our Christian activities. We are animated over the dance but are flat when we discuss a league meeting. We most ardently uphold a game of sport but sit like manikins when an enthusiastic leader plans a rally for the League members. Too frequently a leaguer will fervently watch the cards during a game but listlessly pick up their topic book, if they pick it up at all, when we think about our devotional meeting. Could we but be endued with a fervent spirit, a spirit that would not only enthusiastically attend both the devotional and business meetings of the League but carry with us the enthusiasm and inspiration wherever we may be. If we lack these two qualifications we are not prepared for any work. God is waiting for workers, holding out the implements of service not only, but breathing out love and help, guidance and power to do the work. It is our privilege to accept or to refuse, His to say "well done" or "I know ye not."

The last thought in our lesson should be the battle cry of all who believe that Christ died for them. "Serving the Lord." What would be the result if every League member would take that thought as a slogan for one year? Would we have better work or an inferior grade? Would we grow in numbers or diminish? What sort of work are we going to do this year? What would happen if each individual prayed as though all depended on God, and worked as though all depended on themselves? The work is great but it is glorious. What an opportunity to live in the *NOW*? We are not ordinary folk, we are the sons and daughters of a King, bought with a great price and we must live up to our calling. Days are filled with opportunities for service to Him, our King. Loads to lift, sad hearts to gladden, hands to strengthen, so many ways to serve and so short a time to do it. How simple, after all is the work! If we cannot go to the foreign field we have foreigners in our own country. If we cannot sing like angels we can faithfully join in the simple songs and make some heart glad by the singing. If we cannot preach like Paul we can tell the simple story of Jesus to some who, perchance, are longing to hear it. We can be faithful to our League meetings and take an active part. We can always give a gracious "yes" to a plea for help by the leader, instead of a curt "no." After all He who calls us to service also calls us to come to Him whenever we need fresh power and never refuses aid. With such an assurance let us go forward to better work and larger service, making this world better for passing through it.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow
This shall then be your reward;
And whenever you have the silence of that happy meeting place,
You must mind and bear the image
Of the Master in your face.

—♣—

Seventeenth Sunday after Trinity. October 8, 1922.

THE FOLLY OF PROCRASTINATION

2 Cor. 6:1-2
(Rev. E. A. Chamberlin)

DAILY BIBLE READINGS

Monday—Luke 14:15-24.
Tuesday—Heb. 3:7-19.
Wednesday—Matt. 24:45-51.
Thursday—Matt. 25:1-18.
Friday—Luke 3:1-14.
Saturday—Prov. 26:13-16.

NOW is a very short word and expresses a still shorter period of time. We say it and it is gone; yet in its brief duration there may be the culmination of the past, and the hope of the future. Alexander the Great was once asked how he conquered the world. He replied, "By not delaying." The world

is full of mottoes that advise activity in the present, and show the folly of procrastination. Any of them would make a good rule by which to live. Let us notice but a few of them: "Today will be yesterday, tomorrow;" "Tomorrow never comes;" "Do it now!" "One of these days is none of these days."

Opportunity is frequently represented by a door, but it is a door, mark you, which sooner or later closes never to be reopened. Shakespeare speaks of it as a high tide which all too soon will ebb.

The speculator watches the rising market. The capitalist looks for a good investment A politician aspires to office. Such watch their opportunities and must not let them slip. The Apostle Paul would have the individual be just as keen for a spiritual opportunity. There is a door of salvation which ought to be entered. There is a spiritual high tide that must be taken at the flood. There is a day which must become the birthday of the soul, the peace day of the conscience, or eternal loss will be suffered. There is an emergency on which all the future depends, and which if one let slip, he may wring his hands and curse his folly, but will never find a remedy.

That favorable day for spiritual life is not as easily recognized as that of worldly advantage. It may be very much as other days. An earnest worker in the kingdom, whom you have often heard yet never heeded, may speak to you. The view of truth which carries you captive today may be one that has never appealed to you before. But somehow, things are different to you today. You are moved. You feel the urgency of the NOW. So you listen and believe as you have never listened and believed before. When these experiences are yours, then is your acceptable time, then is your day of salvation!

A cherished pet may be lost, may stray or be stolen, but a similar pet may some day claim a simular affection. One may lose all his earthly wealth but in time by diligence and labor will be able to make up more than the loss. One may even lose his reputation and in some distant place where he is an utter stranger make a new start. But the lost year, the lost opportunity, the diminutive NOW, never comes back. It is a sign of wisdom in the young Roman emperor that he regretted the day that had been wasted.

If indeed material opportunities and advantages are so important what can we not say of those which are spiritual?

Human nature, however, has the unhappy faculty of letting just such chances pass. Procrastination is not only the "thief of time," but is one of the most common criminals in God's great universe. The very word means, "For tomorrow!"

How foolish are the vain excuses presented by the habitual procrastinator of spiritual opportunities. One says, "There is time enough" Another claims, "Temporal things must first be cleared away and then attention may be given to spiritual things." Still another expresses the thought that "pleasures must be tasted today, serious things will come tomorrow." And still another brings forth the old excuse, "It will be so much easier tomorrow." It is but the voice of him who beguiled Eve in Eden, and sought to bring about the downfall of our Master, after the forty days of fasting and meditation that followed his baptism

The heart-broken cry of Maude Muller, "It might have been!", is the saddest yet the most common note of national, community, congregational, and individual history. It is because of this procrastination that in the last day, there shall be weeping and wailing and gnashing of teeth. Now is the accepted time, NOW is the day of salvation.

Nor does the warning of these verses apply simply to the individual who is to receive this salvation. It shows also the responsibility of the one through whom this salvation is to come. The opportunity to say the word in season when once neglected may never return. While we are busy here and there he may be gone.

A jeweller, wishing to secure effective illumination for his window display, at a minimum cost, placed a button outside the entrance, with a notice that the goods could be inspected at will by pressing it. Many passed by without seeing the glittering valuables. It was for those who would stop and press the button—a very little thing, but necessary if they would behold the beautiful exhibit.

By the simple process of stopping to say a kind word, or do some little helpful deed, you may behold something far more beautiful than sparkling jewels. The brightness of the tear-smile of one you have helped or cheered will outshine diamonds. It may be a jewel in your soul for all eternity. "Press the button." It works wonders.

Eighteenth Sunday
after Trinity. October 15, 1922.

TRUE PATRIOTISM

Psalm 48

DAILY BIBLE READINGS

Monday—Psalm 33.
Tuesday—I Kings 18:16-18.
Wednesday—Deut. 28:1-14.
Thursday—Deut. 28:15-68.
Friday—Hosea 14.
Saturday—Matt. 22:15-22.

SOME BIBLE HINTS.

True patriotism sees the people's sins, and sends out a trumpet call to repentance. Isa. 1:16.

Patriotism stands for social justice, equality before the law, the square deal. Isa. 1:17.

Patriotism takes cognizance of God. It knows that a successful people must be morally clean. Isa. 1:18.

Obedience to the laws of God brings prosperity: disobedience brings poverty and punishment. Isa. 1:19, 20.

SUGGESTIVE THOUGHTS.

A patriot can rebuke his people because he loves them. He wounds them that he may heal them. Yet he is often rejected and sometimes killed. Think of Jesus, Stephen, Savanarola.

The old my-country-right-or-wrong patriotism is dead. The new patriotism burns to lead the country right, to follow high ideals, to uphold justice.

Patriotism faces and fights the evils of today as it would fight a plague. Some are divorce, Mormonism, gambling, pictures of crime in movies, Sabbath breaking.

The patriot seeks to bring in a new social order based not on fighting, but on brotherhood, not on economic struggle, but on cooperation.

A FEW ILLUSTRATIONS.

Love of one's family does not shut out love of mankind. Patriotism is like love of the family, but the patriot will also love and serve the world.

The Beatitudes set forth the mind of the new, but not the old, patriot. This is Christ's ideal of patriotism as opposed to the world's ideal.

The real patriot cannot be satisfied with gaining things—commerce, material prosperity—for his people. Lincoln was not. He aimed at moral ideals, justice and liberty.

Every screw in an engine has its importance. Every person in a nation is a patriot if he fulfills his duty. Whoever builds up is a patriot; whoever destroys is a traitor.

TO THINK ABOUT.

What are the dangers of patriotism?
How may patriotism be unselfish?
How may we serve our country?

A CLUSTER OF QUOTATIONS.

Good citizenship is not a gift, but an acquirement. The Luther League stirs the heart to study the duties of earthly as well as heavenly citizenship. Prohibition, barring of prize fight films from the mails, reduction of Sunday work in post-offices—are examples of its efforts.—Anon.

Our citizenship is part of our religion in action.—Merryfield.

The ballot came to us from the struggle of countless heroes of the past; let us use it in a way worthy of them. The price of progress is a sacrifice. Every advance must be paid for.—Warfield.

Praise we the wise and brave and strong
Who graced their generation;
Who helped the right and fought the wrong,
And made our folk a nation.—W. G. Tarrant.

Nineteenth Sunday
after Trinity. October 22, 1922.

MUHLENBERG: THE PATRIARCH OF THE LUTHERAN CHURCH IN AMERICA
(Missionary)

(Rosalyn Summer Sease)

(1) EARLY LIFE. In the manufacturing town of Einbeck, Germany, amidst unromantic surroundings, Henry Melchior Muhlenberg was born September 6, 1711. His middle name, Melchior, is given in the legends to one of the wise men. Let us study the life of our Melchior, and see how instead of bringing gold to Jesus he brought precious souls. When Muhlenberg was about twelve years old his father died, leaving "a large family, an honored name, and a small estate." From his father's death up to his

eighteenth year, Muhlenberg assisted his brothers at their trade, learning in this school of reality, lessons of industry and respect for honest manhood.

(2) HIS SCHOOL DAYS. Muhlenberg made use of every idle moment for study. When he was eighteen years old, he entered the Einbeck Academy, partly paying his expenses by singing with a boy choir in front of the houses of the leading citizens. Afterward he completed the course at Zellerfeld, a fine classical school, and then attended the university of Goettingen. His talent and personal charm made him a favorite among the university students. Through the lectures of the professor of ethics, Muhlenberg says he learned to recognize sin as sin. Here his life was changed. He wanted to help others. His energies had to find an outlet in doing good. With the help of two other students he gathered the child waifs of Goettingen together, rented a room and taught these neglected children reading, writing, arithmetic and the catechism. From this period on, our hero shaped his course of study to fit him for the ministry. He graduated at the age of twenty-seven.

(3) HIS CALL TO AMERICA. For two years Muhlenberg worked on the shores of Bohemia, acquiring a training in pastoral work and the art of medicine which was to be of great value to him. But Muhlenberg's life as a minister and a missionary was destined to be spent in America. The statement of his friend, Francke, "It is easier to find a man for Germany than for America," decided him. Then America, the new world, was looked upon as a land abounding in Indians, wild beasts and dangers of all kinds. But there was urgent need of a missionary to the dispersed churches of Pennsylvania, and in all Germany there was not a fitter man than Muhlenberg. He was called to a people who were as a sheep without a shepherd. He was called from a work in Germany that needed him, a work that would have given him honor and comfort in his own land, to a new field teeming with dangers and uncertainty.

(4) HIS VOYAGE TO AMERICA. June 13, 1742, Muhlenberg sailed for America. The voyage was made in 102 days, and abounded in hardships. The lack of water was so extreme that the very rats suffered from it. Fear of Spanish pirates kept the company in constant terror. Although wearing a clerical suit, Muhlenberg did military duty with the rest of the passengers. However his chief concern was the spiritual welfare of the twenty-six souls on the ship. He rebuked the profane and comforted the sad. He sang "Ein' Feste Burg" with a family of Salzburgers in the steerage, and told the story of the prodigal son to some prodigals in the cabin. He gave the children on board religious instruction daily, and was finally installed as chaplain. He preached his first sermon in English, in mid-ocean. His text was Isaiah 24:16-17. Nothing more affecting occurred on this voyage than the lengthy conversations in which he engaged with the profane Spanish cook about the errors of his Roman faith. Finally he led this poor waif to turn from Mary to the Saviour of sinners.

In September, the boat reached Charleston, South Carolina. Leaving Charleston, Muhlenberg visited the famous Salzburger colony in Georgia. Late in the fall, he set out for his own field, Philadelphia, in a dilapidated sailing vessel, enduring hardness in the comfortless bark.

(5) AT WORK. Muhlenberg arrived in Philadelphia, November 25, 1742, ten years after the birth of Washington, nineteen after the arrival of Benjamin Franklin in the city, and sixty after William Penn laid it out. Then Philadelphia was the largest city in America, and for miles around the city were scattered the Lutherans, the Dutch, Swedes and Salzburgers to whom Muhlenberg had come. "The Swamp" and "The Trappe" were two communities near Philadelphia where he hoped to find the nucleus for beginning his work. On the day of his arrival, he secured a guide and made ten miles of the journey across a swollen river to "The Swamp." On the first Sunday he preached there in an unplastered log building. On Monday, he preached in a barn at "The Trappe," nine miles farther South. Wednesday, he was back in Philadelphia, thirty six miles distant. He traveled constantly on horseback through snows, rain and the bitter winds. Often he stood in the open air during freezing winter months, preaching to crowds of people, hungering for the Word of God. Muhlenberg often held conferences with the Indians. A chief once gave him a name which meant, "A teacher whose words go through the hard hearts of men like a saw through a gnarled tree." Was that not a shrewd estimate of the most soul stirring American preacher of his day?

Muhlenberg's motto was, "The Church must be planted." For years he faithfully gathered Lutherans into congregations and gave them ordained and pious ministers. Though his call was to Philadelphia, he did not limit his activities to three or four churches, but cultivated his Master's vineyard from Mason and Dixon line and beyond, in a wide circle, to the Hudson River. He had ever before him a vision of a united Lutheran Church in America.

(6) THE FRUITS OF HIS WORK. Out of the soil so diligently cultivated by this model home missionary of the eighteenth century has come a church, an American Lutheran Church of which we are indeed proud. But this Church is calling loudly today as loudly as it did in Muhlenberg's day for young men who will go forth to plant the Church among the multitudes of waiting Lutherans scattered everywhere.

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Twentieth Sunday after Trinity. October 29, 1922.

REFORMATION PRINCIPLES APPLIED TODAY

I Peter 1:22-25.

(Rev. M. J. Bieber, D.D.)

DAILY BIBLE READINGS

Monday—II Tim. 3.
Tuesday—Rom. 5:1-11.
Wednesday—Heb. 10:19-25.
Thursday—Col. 2:8-23.
Friday—I Pet. 2:13-17.
Saturday—Acts 4:13-31.

THEN

The Protestant Reformation burst upon the world on Oct. 31, 1517 when Martin Luther courageously nailed the 95 Theses to the church door in Wittenberg in which he stated that God alone can forgive sins.

The Reformation however really began when Luther made that wonderful discovery of the chained Bible in the Cloister at Erfurt a dozen years before. Then and there he began to feast his famished and broken spirit. The scales fell from his eyes; light dawned upon his soul, and the Reformation was born in *himself*.

You cannot give to others what you do not have yourself.

Luther became *permeated* with the Word and it in turn radiated from his being like the rays from the sun.

He saw the errors of the Church in all their hideousness. He felt the ignorance of the people in all its blackness. Their slavery of mind and being in all its abjectness. Then his mighty soul rebelled and he became the courageous giant of the times, the herculean reformer of the ages.

What transformed Luther? The inspired and inspiring Word of God!

Then he began to inspire his University students in the class room.

He became the champion of civil and religious liberty.

The translator of the Word into the language of the people.

The beginner of the public school.

The hymnist, preacher, writer.

The unconscious founder of the Church of the Reformation.

TODAY.

Where do you keep your Bible? What place does it have in your home and in your life? How much time do you give to it daily?

Do you teach it in Sunday School; discuss it in the League; hear it in the pew; send it or take it to the Foreign field; preach it from the pulpit?

Do you know its promises?

Does the Word permeate your being and do you radiate it?

LUTHER LEAGUER, get out that Bible!

If you have just been married let the finest and most used piece of furniture be the Family Altar. Read the Word daily with your beloved partner.

Pray God together to bless you both and your home.

Let the children grow up in the atmosphere of the Word.

Let them hear you pray.

Teach them the daily verse, and the daily prayer.

If you are single, do you take time to read the Word daily as you take time to read the daily paper, the magazine, the novel? You are busy. You attend school or you work. Social functions, parties, movies, etc., engage much of your time. Do you *control* them, or do you let them crowd out your daily readings and devotions?

(*Continued on page* 34)

Intermediate Department

WHY HAVE AN INTERMEDIATE SOCIETY?

(1) Because the 'teen age is the age of character making and decision.

(2) Because 90 per cent. of our church members come into the Church at 'teen age.

(3) Because at the 'teen age the Church loses hold on the large groups of boys and girls.

(4) Because on your streets and in your schools are large numbers of America's future citizens, untouched by vital Christianity.

Therefore, why not concentrate, specialize, spend great effort on the 'teen age, strategic point in the battle line of the Church and the least well defended?

"But we have 'teen age organizations—The Sunday School class, Boy and Girl Scout, etc." The heart of the Luther League movement is the devotional movement, and the Intermediate League alone supplies this for the 'teen age.

What is an Intermediate League?

A society for 'teen age boys and girls, in which they bear the problems, plans and work of their society, guided by their friend and chaperon, the superintendent. They use the Intermediate Topics and discuss the questions involved.

But suppose they won't discuss?

Start them off by distributing paper and pencils in the meeting. Ask a question, and have them formulate an answer on paper. Thus they learn to start an opinion. Next place your question on the blackboard, call for voluntary contributions on the subject, and write them down as given. Thus the opinions are voiced. Next, have a debate. By this time interest will probably be aroused.

How will we start an Intermediate society?

(1) Pray about it.

(2) Seek a superintendent. If one is not found at once, let a committee from the Senior society be responsible until a superintendent is found.

(3) Graduate your older Juniors, or take a Sunday School class as nucleus, or invite your 'teen age boys and girls to a supper.

(4) Subscribe for the LUTHER LEAGUE REVIEW for the Intermediate Topics and hints on how to use them. Get the manual, "The Intermediate League."

(5) Carry on with prayer.

Who can be an Intermediate superintendent?

Any one who will say to God, "Do Thy work through me." This is the first and all important qualification—Entire Consecration. Second, Youth in heart and spirit. Get on their level, be interested in their sports and interests—be able to laugh with them. Attractiveness in face and dress—your face is the outshining of the life within, make it happy and vitally Christian. Recommend your religion by your appearance. Fourth, be vividly interested in all that goes on in the world—make religion a real thing, intimately connected with the world's life and work.

What do we stand for?

(1) A strong devotional life—promote daily Bible reading and prayer.

(2) Church loyalty—regular church attendance, morning and evening.

(3) An ideal service and knowledge of where and how it may be applied—promote mission study, using books provided by the mission board of your denomination, making your class a party meeting weekly at various houses after school, and telling the story and discussing it.

How many new Intermediate societies will be reported?

Adopt a program for Intermediate societies.

How to promote sentence prayers: Give out Bible references which are prayers and have them read reverently. Thus get used to hearing the voice in prayer. Suggest subjects for silent prayer, stopping after each one that prayer may be formulated in the mind.

Have the leaders each week write out a like prayer to lead the sentence prayers.

Ask individuals to offer prayer of their own.

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HINTS FOR LEADERS

Memory Context—Romans 12:9-21.

Topic—October 1—Eats.

Hymn—"Take My Life and Let It Be Consecrated."

Prayer for self-control.

Relate Daniel 1:8-16 to topic.

Have some one capable give a talk on "Food Values."

Fasting treated as a health tonic.

Have a table prayer learned.

Plan to serve light refreshments after meeting, with a talk on food provided.

Have an offering taken for the famine-stricken elsewhere. Compare our food privileges with theirs.

Topic—October 8—"W. A. Passavant, the Champion of the Helpless."

1. The stories of how William Passavant secured the site for his hospital in Pittsburgh, and of how he got the first patients, read like fiction. Have some one find these stories in G. H. Gerberding's "Life and Letters of W. A. Passavant" and prepare to tell them at the meeting.

2. "Passavant, the Man of Prayer" is an excellent sub-topic for this lesson. The material can all be found in Gerberding's "Life and Letters."

3. A leaflet, "William Passavant—Christian Philanthropist" can be secured for five cents from the Literature Headquarters of the Women's Missionary Society of the United Lutheran Church, 844 Drexel Building, Philadelphia, Pa.

4. Hymn, "Where Cross the Crowded Ways of Life."

5. Use this lesson to make clear to the young people what is meant by "Inner Missions."

6. William Passavant's great work as a Home Missionary, and his vital interest in Foreign Missions proves that missionary work is all one great work, and that in the mind of an earnest Christian worker there are no dividing lines.

Topic—Oct. 15—Eyes on the Goal (Concentration). (Educational.)

Prayer of thanks for keen eyes and good eye-sight.

Relate to theme—Ecc. 3:1-8, Ecc. 9:10, Heb. 12:1-2.

Review the mental states referred to in Review article on topic.

List on blackboard, Goals intermediates are aiming for.

Emphasize concentration; In Study, In Gaze.

Plan for a game of quick-sight after meeting.

Relation of good eyes to powers of concentration.

Resolve to become "eyes" to some blind person, or aid someone needing spectacles to get a suitable pair.

Topic—Oct. 22—The Helping Hand (First Aid). (Educational—Physical.)

Service hymns.

Prayer for Christian physicians and surgeons.

Study one's self and learn first aid treatment in form of preventive health culture.

Learn first aid simple forms. (Boy Scout Manuals are available.)

Plan for a demonstration after meeting. A nurse or someone else to lead.

Learn danger signals. For instance. The Value of a Sneeze."

Apply subject by deciding to aid some cripple or one temporarily injured.

Topic—Oct. 29—Martin of Mansfield.

Note.—The boyhood and youth days of Luther are expected to be stressed in this study.

Refer to the Luther League Reviews from Dec., 1921-Mar., 1922, and secure the life of Luther for

this period as taken from Mrs. Seebach's book, "Martin of Mansfield" and arranged under the Junior Luther League topics in dialogue form so splendidly by Miss Martin. Such a form will readily adapt itself to use in this intermediate meeting.

Rev. Russel's article in this Review will form a fine summary.

Take time to memorize part of "A Mighty Fortress." Sing sure.

A Reformation Day collect.

Picture of Luther as a boy and as a man.

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EATS
(Physical)

TOPIC FOR OCTOBER 1, 1922.

Rev. Charles M. Teufel.

Scripture Lessons—I Samuel 30:11-12, Matt 3:4, Numbers 11:4-6, 31-33.

Our subject, "Eats," likely will excite some laughter. Others, too, may criticise such a subject. However, the subject for our discussion is very important. The thought in mind is "Foods." The relations of one's eating to health, strength, and success is very close, yet very many persons never think of this. Intermediates ought to be wise eaters.

The Scripture Lessons.

The first lesson, 1 Sam. 30:11-12 tells of a young man weakened from loss of food, given back his strength, not by use of stimulant, but by plain food and water. It is interesting to note that fruits containing natural sweets were used.

Matt. 3:4 describes the diet of the rugged John the Baptist—an exceedingly simple diet.

Numbers 11:4-6 and verses 31-33 relates a familiar story. The story of people who have enough simple food to eat, yet who complain and allow their appetites to lust for other and in particular, though unexpressed, a flesh diet. The sequel is seen in the later verses. Many sicknesses may be traced to a similar cause.

Food Facts to Consider.

The intermediate ought to face the food question intelligently. *What* to eat should be determined by *food values*. Every food eaten should be eaten for what it contributes to the body's need. Mere likes or dislikes ought not rule.

How ought food be eaten! Under this heading let it be said that what is termed "manners" at the table is the best how because the clean and the convenient way finally. Chew! Chew! Chew!

How much ought be eaten! Temperateness in all things is Biblical, 1 Cor. 9:25. Enough to permit a desire for a little more when through eating. Chewing food well tends to lessen the amount wanted, and assures the best results.

How prepared! This is important. indeed. Shun "fries" as one would poison.

When! When hungry but know that appetite is not hunger. Learn to know the difference. When a fellow can eat with relish a dry piece of bread sitting on a fence-post on a cold winter day he is hungry. The fellow that must have sugar on a piece of well-buttered bread before he can eat it is not hungry. Too soon after arising from bed, or too near to retiring, or when very tired, are times for refraining from food—and when angry, or excited, or worried.

Combinations! Many foods are helpful in proper combination with other foods but when combined otherwise are very harmful. These cause explosions in the stomach as food experts say. Learn to know good and bad combinations. Pickles while tasty, in combination with milk are dangerous, in fact pickles ought be avoided altogether. Other examples might be given. Food combinations that supply the needed protein, heat, energy, fats, starches, salts and sugars for the body ought be learned.

Drink! Is drink food? Yes in some forms. milk, for instance, and when a drink is a food it ought be used as such. Most drinks can be "cut out." Water is sufficient but to be drank when *really* thirsty. This as a rule does not occur during meals. Unsweetened lemon juice has a value, even a medicinal value if used at proper time. Buttermilk, half-hour after a meal, is a remarkable beverage, and a food form.

The Christian Attitude.

The Christian ought to want to eat properly and cook intelligently. One cannot imagine Jesus as a glutton. His wonderful statement in John 4:32-34 gives us positive light. He said, "I have meat to eat that—ye know not of. My meat is to do the will of him that sent me, and to do this work." The Christian must know the food problem in order to be as efficient as possible to do the Master's will and work.

The spirit of thanksgiving as shown by the grace spoken at the table before eating provides moreover that blessed soul spirit that helps even in food digestion.

Intermediate—Eat to live, not live to eat.

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WILLIAM ALFRED PASSAVANT:
The Champion of the Helpless

TOPIC FOR OCTOBER 8, 1922.

(Z. I. Hirt.)

Scripture Lesson—James 1:22-27.
Parallel Passages—Matthew 7:21.
Matthew 25:31-46.
Luke 10:25-37.
Isaiah 1:17.

Memory Verse—John 9:4.

When we study the life of any great man, we usually find much in his home and in the life of his parents to explain his noble character and his helpful deeds. This is true of the man whose life we are to consider in this lesson.

As bride and groom, Phillippe Louis and Zelie Basse Passavant came from Germany to America in 1807. The bride left behind her a home of wealth and luxury where she had been accustomed to have all the servants she needed, and she had grown up among many near and dear friends. Her new home was in a lonely wilderness and it lacked the ordinary comforts. The young wife had to do all her own work and make her own clothes. In secret she often shed tears of homesickness, but in the presence of her brave husband she was always cheerful and encouraging to him in his pioneer work as a miller and manager of the large estate left by father Basse to his daughter.

In the Bassenheim home, in the Pennsylvania town named "Zelienople" for his mother, William Alfred Passavant was born on October 9, 1821. He was the third son. All that we know of his early boyhood we read in letters written by his mother. He was a lively chap, quick-tempered, but very affectionate. He always wanted to be captain when the boys played soldier, and he delighted in feats and games that involved daring and bravery. He was a favorite among the boys of the village, and whenever a crowd of them gathered on the "green," the first question was, "Where is Billy Passavant?" There were times when Billy was not there, for his mother did not allow him on the streets after dark. She always knew where her boy was. Years later, when William stood by the grave of his mother, he told the friend who was with him of her watchful, loving care of her children. And then he spoke of her kindness to the poor. He recalled how, again and again, she used to send him, as a lad, to some sick or poor family, in the town or out in the country, with baskets of preserves, fruits, or other food, with clothing, bedding or other comforts. He said that those early errands of mercy had their influence in making him think of, and take pleasure in, relieving human suffering and need when he grew to manhood.

Since there were no public schools at that time, the Passavant children received their early education from their mother. Later William went to a private school, and then to an Academy. When he was fifteen years old he was ready for college. There was no good Lutheran college west of the Alleghanies, so the youth was sent to Jefferson College, a Presbyterian institution and one of the best colleges in the land in those days.

From the letters which this student wrote to his parents we get a complete history of his college life. He looked upon his mother as his most intimate chum, and he kept no secrets from her. The Godly influence of his parents and the spiritual atmosphere of the college led him to a deeper and deeper interest in matters of religion, until he came to know Christ as a personal friend and as his Saviour. He went home from College to be confirmed in the family Church at Zelienople at Whitsuntide.

The mother's heart was made to rejoice when William wrote that he was teaching a Sunday school class. Later he discovered the part of the college town in which the colored people lived, to be without any form of Christian activity. He set about organizing a weekly prayer meeting which he carried on to the end of his college course. During his last year at Jefferson he organized a Sunday school fourteen miles away among people who were almost like savages. He went to this school on horseback when a horse was to be had; otherwise he went on foot, starting at five o'clock in the morning so as to be in his place at ten-thirty.

He finally chose the Christian ministry as his life

work and went to the Theological Seminary at Gettysburg, Pa. He graduated in 1841, and then took charge of two little Mission Churches, one in Baltimore and the other in a suburb of the city.

Before long he was called to become the pastor of the First Lutheran Church of Pittsburgh, where he labored faithfully for eleven years, and God richly blessed his work. One of the first things he did in his Pittsburgh parish was to appoint two committees, the first to find out the needs of the members, and the second to supply those needs. In addition to building up a weak and struggling Mission into a strong, influential church. he reached out far beyond the bounds of his congregation. In those days there were no railroads nor street cars, and only in the center of the city were there pavements or boardwalks. Along the streets and lanes of the city, across its hills and valleys, through rain and mud, heat and dust, trudged the young pastor. In elegant mansion, in humble cottage, in wretched hovel, knocking at front doors and back doors, stopping in at the workshop, the factory, the store, or walking out into the field or forest, William Passavant was everywhere seeking for souls. He always left behind him some word or truth of God. Those with whom he had talked were left with the feeling that a man of God had been with them. He became very popular in the city and was beloved by the pastors of all denominations.

The young pastor worked so hard that his health began to break down. The people of his congregation were ready to do anything for his welfare. In 1846 they gave him leave of absence for several months and his parents furnished the means for a trip to Europe. But he spent no time in idleness. He visited the leading charities and institutions of mercy in England and in Central Europe.

One day in London, when he was driven by rain to seek shelter in an open doorway, he found himself at the entrance of a Jewish Orphan Asylum. The tablet on the front of the building told how a devout Jew had built this refuge for the fatherless in memory of his beloved wife. Then the thought came to Mr. Passavant, "Could not I erect an Orphan's Home as a memorial to my good mother and in honor of my gracious Redeemer whom this Jew rejects?" The thought grew quickly into a firm resolve and a fired purpose. He walked to his lodging house saving the cost of the ride as his first contribution toward an Orphan's Home in America. The next day a plainer meal enabled him to add to the fund, and so it grew until, after many months, the savings became a purse of gold.

While abroad, Mr. Passavant visited one of the greatest institutions of mercy in the world, at Kaiserswerth in Germany. There he met Theodore Fliedner and inspected the splendid hospital, orphanage, schools, asylum for released prisoners, and the Deaconess Motherhouse. He was so impressed with what he saw that he left a sum of money with Pastor Fliedner with which to equip and send to America several deaconesses.

We have not space here to tell how William Passavant's dreams came true. The hospitals in Pittsburgh, Chicago, Milwaukee, Jacksonville, Ill., the Orphan's Homes at Zelienople, Rochester, Germantown and Mount Vernon, the Home for Epileptics at Rochester, the Motherhouse for Deaconesses in Milwaukee, Thiel College in Greenville, Pa., the Emigrant House in New York City, and the Theological Seminary in Chicago, all were erected, one after the other. They were built because William Passavant was a man of prayer who never doubted one of God's precious promises, and because his life motto was: "I must work the works of him that sent me while it is day."

EYES ON THE GOAL
(Concentration)

TOPIC FOR OCTOBER 15, 1922.

Phil. 3:13-14.

(Rev. H. F. Baughman)

Paul often pictured the Christian life under the figure of athletics. That was because he was writing to people who understood games and to whom such pictures would make more plain the truth he wanted to teach. That is, the Apostle Paul evidently believed that there are some very good lessons which we may learn from athletics.

One of these lessons is just as true today, and for our games, as it was in Paul's day, namely, that to succeed one must keep his eye on the goal. Paul's letters show us that he knew something about athletics. He said once "so run I as not uncertainly, so fight I as not beating the air." He knew that to win the contestant had to concentrate on what he was doing. He could not waste his effort missing the mark. In our lesson he says, "I forget the things which are behind and stretching forward to the things which are before, I press on toward the goal." That is the only way to win.

If boys and girls are going to take part in athletics and thereby build for themselves strong bodies they ought to learn to do everything in the best way. And this one thing they can learn from Paul —to keep their eyes on the goal. Good players in any branch of sport tell us that this is one secret of their success. Hornsby, one of the best batters baseball has ever known, attributes his success to his ability to follow the flight of the ball from the time it leaves the pitcher's hand until it reaches his bat. He says that sometimes when he becomes overly anxious to make a hit, and takes his eyes off the ball to look at the pitcher's motion, or by a hand swing pulls his eyes away from the ball, he always fails. Golf instructors insist that their pupils must learn to keep their eyes on the ball from the beginning of the stroke until its completion; the least unconscious drawing away will spoil the shot. Any one who plays tennis has learned that when he wavers between two possible places to drive the ball he always loses the point. He must select his place to put the ball and then keep his eye on it alone. The best "shot" on the basketball team is the player who can get his eye on the goal and then shut out everything else. To make a shot successfully he must make a mental connection between himself and the goal, and when he allows anything else to come into his mind he is sure to miss the goal. No player in any line of athletics can succeed unless he concentrates wholly on the thing he is trying to do.

Boys and girls who practice this will find themselves acquiring a habit which will be of great help to them as they go out into life. They will learn to always keep their eyes on the goal, to concentrate on the thing they are doing, and thus to do it well.

This is a valuable lesson for us to learn in our Christian living, and in our effort to build up strong character. The same rule which governs success in physical effort holds good in our spiritual effort. We must keep our goal before us and concentrate upon reaching it. We must say like Paul, "This one thing I do, for putting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

THE HELPING HAND
(First Aid)

TOPIC FOR OCTOBER 22, 1922.

Luke 10:33-34.

(Rev. Henry Manken, Jr.)

A beautiful deed. One day a certain Jewish lawyer asked Jesus, "Who is my neighbor?" In answer, Jesus gave a parable and told the story of the man who went down to Jericho and fell among thieves. Now, the thieves, having wounded and stripped the man, left him half dead. A chance priest, and then a Levite, passing that way, simply looked toward the unfortunate man and passed by, unmoved by any promptings of benevolence and beneficence.

It was then that Jesus narrated a beautiful deed, described in the Scripture Lesson.

First aid to the body. The Psalmist said, "I am fearfully and wonderfully made," Psalm 139:14. The Apostle Paul teaches us that our bodies should be kept holy, that they may be the temples of the Holy Spirit, I Cor. 3:16-17. To relieve the bodies of men of their distresses, pain and suffering is to prove oneself a real Knight of Jesus Christ. Our catechism teaches us in the meaning of the Fifth Commandment that it is required of every one to help and befriend his neighbor in every bodily need, such as sickness, hunger and nakedness and all kinds of danger. To do this, however, we must be prepared in mind and body, and have the means under our control whereby the beautiful deed may be done. We need to be prepared in mind to know what and how to do, we must be able in body to have the strength and skill to render efficient aid, and we must be ready with the means, like the Good Samaritan, who used his oil and wine, to meet the need. "Be Prepared," and when the occasion presents itself for you to help in time of need, you will be ready to render a beautiful deed.

An ideal example. Jesus went about doing good. Acts 10:38. Many were the beautiful deeds He did for the bodies of men. He healed, restored the blind and lame, and cured the paralytic. But He always taught suffering men that the first and greatest

trouble was sin. Matt. 4:23. This was and is the basic cause of the world's sorrows. Jesus' life was one of actually doing good to others. In every time of need, His sustaining and healing Hand was ever lovingly and mercifully ready and able to render the needed aid.

Faith and works. The first great necessity is faith, Heb. 11:6, Rom. 14:23. From this always comes good works. Jas. 2:4-26, Augsburg Confession.

Article Ten. If there are no good works in our lives, we may question the reality of our faith. There are many who "seem" to be religious, Jas. 1:22-27. The "doing" is one of the best of evidences, Luke 13:6-9.

"A good motto" is *"To help other people at all times."* The unselfish and generous and really helpful boys and girls are the ones, who not only contribute much to society at large, but it is especially they who have found one of the secret sources of happiness. Moreover, such boys and girls are beloved by all. Recall the life of Florence Nightingale and others like her.

Look up and not down,
Look out and not in,
Look forward and not backward,
And lend a helping hand.

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MARTIN OF MANSFELD

TOPIC FOR OCTOBER 29, 1922.

(Rev. Charles D. Russel)

Text—Prov. 20:11.

There is no doubt that a child in its doings of self-determination is fixing the plans and laying the foundations and providing the materials of character, of adult life and service. While we do not know a great deal definitely about the youth of Martin of Mansfeld, yet what we do know is strongly reflected in the strength and success and service of his later life as the great Reformer. We like to think of him as one who, like David, "In his own generation served the counsel of God" because of these foundation stones of faith and life laid in his youth.

His youth was one of purity. Even his harshest critics say nothing about it and we are justified in the inference that they found nothing in it to condemn. Obedience at home, faithfulness in his social relations, diligence in his work, moral cleanness are in evidence.

He revealed early piety to an unusual degree that laid the foundation for his strong faith and clear convictions and Christian loyalties of maturer years. The talk and training and influence of a pious home are seen in this.

His youth is marked by big purpose, a vision of important life activities in the days ahead. Due no doubt to parental suggestion and encouragement, he was looking forward to a work he was going to do and a servire he was going to render.

His was a youth of painstaking preparations. He would match his dreams with realities. He would get ready for the big job of later years. God used him later, not as a matter of playing a favorite, but because he was a man who in his piety and purpose and preparation and consecration had made himself a chosen vessel, meet for the Master's use, usable, dependable, efficient.

And we find here further a participating interest in the affairs of his world. And out of that has come this wonderful testimony of one recently concerning Martin Luther: "He felt himself part of every situation he was placed in. The aloofness of the mere observer was not his."

We find in his youth also the element of power over others—not that of brute force—but rather the power of amiable, intelligent, courageous leadership. And out of this sprang those marvelous elements of forceful leadership that distinguished his later life.

Here is found further pluck, daring, courage that grew into the heroism that played so large a part in the faithfulness and effectiveness of the Reformer in the trying and dangerous experiences afterward —that helped him to say at Worms: "Here I stand: I cannot do otherwise." His was a courage, not of unreasoning zeal, but the courage of a man of sure and sound convictions, certain of his ground, in whom were the character and capacity to match it.

REFLECTIONS.

In youth we determine the strength or weakness, the success or failure, the usefulness or uselessness, the glory or shame of the life ahead.

God will use any one of us for big work, if in our purity and piety and purpose and preparation we give Him a chance. What are we going to offer God for His use?

Big things will not occur in our lives by waiting for things to happen, but by making things happen through a real participating interest in the affairs of our world and in the work of Christ. Get away from "The aloofness of the mere observer" and into the interest and action of a dependable worker. What share do you want? What can you do? Have you capacity and courage and consecration enough to make your life count?

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LUTHERANISM IN YORK

(*Continued from page* 13)

on October 5, 1913, with a charter membership of thirty-seven.

The property of the Episcopal Chapel of the Incarnation, Linden avenue and West street, was purchased and enlarged, the completed structure being dedicated February 8, 1914. The continued growth compelled the further enlargement of the church building, for which ground was broken on Reformation Day, 1917.

The Rev. F. G. Gotwald, D.D., became acting pastor with the organization of the congregation and served until May 15, 1917, when the Rev. C. E. Arnold became the first regular pastor.

Trinity, which has been self-supporting from its very beginning, has enjoyed a large prosperity during its few years and now numbers almost three hundred in membership and has a flourishing Sunday school. It has also held an honorable place in the benevolence records of the Synod, having not only paid all its apportionments, but also contributing largely to special calls of the church and other agencies.

AUGSBURG.—A number of Lutherans living in the southeastern section of this city under the direction of the York County Missionary Committee, of which Rev. Frederick G. Gotwald was chairman, organized in 1915, what was then known as Mount Olivet Sunday School. Later the name was changed to Augsburg. This Sunday School when first organized was in charge of Rev. G. E. Sheffer who was then a student in the Gettysburg Seminary. At first the Sunday School met in a store room and later rented a residence on Jessop Place which was used until 1919. In 1918, under the leadership of Rev. F. D. Sutton, a congregation was organized. In 1919 a church was erected at the corner of Water street and Cottage Place. Under the pastorate of Rev. Mr. Sutton the congregation made considerable progress and foundations for a strong organization, in the future, were laid. Rev. Mr. Sutton resigned the pastorate and was followed in the latter part of 1921 by Rev. H. M. Bower, the present pastor. During the pastorate of Rev. Mr. Bower the church has been remodelled and a fine parsonage has been erected. This congregation is in a rapidly developing section of the city and will, no doubt, show future continued growth.

Junior Department

This is our last word before the convention. Even though it is written before August first, our Junior plans have developed beyond even our anticipations. Here are some of the good things you will receive:

(1) JUNIOR CONFERENCE—A ROUND TABLE TALK ON METHODS.

Thursday morning—conducted by the writer of this page. Plans for successful Junior meetings, posters, hand-work, use of Junior Topics, story-telling, Bible Drills, etc., will be given and the discussion participated in by specialists who have successfully carried on Junior work. Supplementing this conference will be a display of Junior books and material, posters, an exhibit of work done by the Juniors themselves, collected from many sources. A Question Box will be a feature, into which you can drop your questions and problems.

(2) JUNIOR SESSION—A PRACTICAL DEMONSTRATION.

Thursday afternoon—conducted by Mr. Chas. W. Fuhr, Chairman, Junior Committee, Luther League of America. This to be an afternoon program conducted by the Juniors themselves, with a most interesting array of fine exercises, etc. The York Juniors will be aided in the program by visiting Juniors. There will be a processional, with banners "'n everything," and perhaps a social hour for Juniors.

(3) JUNIOR WORKERS' LUNCHEON.

Thursday noon. The Junior leaders, all visiting Juniors, and representatives of the York District Junior Leagues will meet and discuss the work. We are making some fine plans for this, but to tell all would spoil the fun. You must be there.

Two facts we want to emphasize at this last moment. The one is in regard to the JUNIOR SESSION. We are making big plans for this, and every Junior League is urged to send a representative, a boy or girl to attend this. We know the York Juniors will be out in force. We want as many as possible from outside. Every League in Pennsylvania should send several Juniors, and every other State and District should be represented by at least one. Let us have a complete representation. Plan right now for YOUR representative.

The other matter concerns the JUNIOR EXHIBIT. Junior Leagues from all parts of the country are urged to send an exhibit of work with their name plainly marked to Mrs. M. Haller Frey, 927 S. Queen street, York, Pa. This exhibit may consist of posters, literature, photographs, programs, anything of interest you have used on your Junior League. It should also contain hand work which the Juniors themselves have made, and any other material used in connection with the lessons, scrap-books, note-books, etc.

With all these good things, Junior Leader, YOU cannot miss YORK. Come and bring along that bright Junior of yours. You will receive help and inspiration. Everything is ready, all that is needed is YOUR presence. So COME! TO YORK! Sept. 19-21! JUNIOR SESSION! JUNIOR LUNCHEON! JUNIOR CONFERENCE! JUNIOR EXHIBIT! COME and make JUNIOR DAY, Sept. 21, a SUCCESS!

RALLIES.

Read again your August REVIEW and note carefully the suggestions given there for starting September work with a rally or Junior convention. One of the most inspiring things in all our Junior work has been these Junior sessions where hundreds of Juniors have come together, and rallied with a program of Bible drills, singing, exercises, etc. It makes them part of our Luther League. From every centre where they have been held comes increased interest and activity. Here are some of the programs successfully carried out. Space alone bars us from printing more. Try them! Do not fail to arrange a Junior rally! The best part about it all was that the Juniors did all the work themselves, the big folks were merely "onlookers." Some of the Juniors who have presided have done it with such cleverness and grace that who can tell what the result of such training may be. Perhaps some day one of them will be President!

Here are suggestions for programs:

1ST ANNUAL CONVENTION YORK DISTRICT—Oct., 1920.

3:00 P. M.—Devotions in charge of York District President.
Song—York District Juniors.
Talk to Juniors.
Duet—Two Juniors.
Reading—Junior girl.
Song—York District Juniors.
Closing Prayer.
5:00 P. M.—Indoor Picnic.
7:00 P. M.—Song Service.
Story Hour.
7:45 P. M.—Opening Devotions.
Chorus—York District Juniors.
Talk to Junior workers.
Violin Solo.
Closing Service.

This program continued until 9 o'clock—6 hours—and it was hard work to get the children home then. This was but a beginning. The second Junior convention of this District was much more elaborate, with exercises by 8 different Junior Leagues, a Junior orchestra, an indoor picnic and Story Hour, a Playlet by one of the Junior Leagues, and a talk to the Junior Superintendents in the evening, with greetings from the Senior officers. "Go and do thou likewise."

PHILADELPHIA DISTRICT JUNIOR RALLY—June 3, 1922.
(presided over by the President and Secretary of St. Paul's Junior League.)

Opening hymn—Opening devotions.
Greetings from local church—from visiting Juniors—from Philadelphia District.
Senior officers—response.
Roll Call—Report of Fall Junior Rally.
Greetings from General Secretary, Luther League of America.
Hymn.
Recitation of 121st Psalm, Apostles' Junior League.
Exercise—"The Luther League Emblem," Orphan Home Junior League.
Story—"When Little Pine Prayed"—told by St. Paul's Junior.
Anthem—St. Luke's Junior choir.
Bible Drill—Martin Luther Neighborhood House Junior League.
Drill—Muhlenberg Junior League.
Chorus—Trinity Juniors.
Talk to Juniors.
Luther League Rally Hymn.
Closing exercises.
Social Hour—Organized games and refreshments in gymnasium.

This was Philadelphia's second rally It rained both times—rained hard—but that did not matter to Junior Leaguers. Over 200 attended. These Juniors will entertain the Pennsylvania State Junior convention in September.

FIRST JUNIOR CONVENTION, B. M. C. DISTRICT —February 22, 1922.
(Presided over by Junior President and Secretary)

Opening hymn, devotional services, Scripture lesson read by Junior.
Junior Luther League Rally Hymn.
Report of Junior Rally and of Thanksgiving Entertainment held in District.
Recitation—Royersford Junior.
Paper—"The Junior League and What It Does for Me"—Norristown Junior
Vocal Solo—Spring City Junior.
Demonstration of a Junior League meeting—Phoenixville Junior League—Lesson, "The Good Shepherd."
Vocal Duet—Royersford Juniors.
Paper—"The Luther League Emblem and Its Meaning"—Phoenixville Junior Luther League Rally Hymn.

Three Minute Talks from National and State Officers.

Paper—"The Junior Topics, How to Use Them"—Norristown Junior.

Reading—Spring City Junior.

Stories.

Recitation—Royersford Junior.

Closing Exercises.

The Berks District had a splendid rally with the Reformation theme prominent, a model meeting with Luther as the subject, and an exercise, "Luther's Coat of Arms," as a feature, and an indoor picnic, a Story Hour, and a talk to the leaders in the evening.

Pittsburgh has been having these rallies so long that they take them as a matter of course. We do not have any of their programs, but their rallies and Junior sessions at their conventions is the secret of their present strength.

This is all work in Pennsylvania. We would like to see more in the other States. New York, come along! Plan some Junior rallies! Ohio—what about you? Nebraska and Kansas have had demonstrations of Junior work at their conventions for a number of years. Keep it up! Pennsylvania throws down a challenge to you all! And to show she means it, she is having a Junior *State* convention on September 16, when the Juniors of all the State will participate! See that you have Junior rallies in your district or with a neighboring League to start the fall work. Write to the office if you desire fuller suggestions.

Here are some of the things that have been done lately in this line: Illinois State League had a Junior demonstration at their convention in Freeport in June, which showed to all the delegates the possibility of the work. Ohio League had a Junior conference in connection with their State convention at Lakeside in July.

THE OCTOBER TOPICS.

The October Topics, found elsewhere, deal largely with the Reformation, and give a fine opportunity to teach the children the principles of our Church and the things for which the Luther League stands. Let us make good Lutherans of these Juniors. One of the prime aims of the Junior League is to inculcate into their minds a knowledge of and a love for things *Lutheran*.

October 1 (Missionary)—"Homes That Move Away." See Topic for suggestions.

October 9 (Biblical)—"A Home in Bethany." Follow the plan suggested for these Biblical topics. The leader gives the topic as written, with other members of the society giving the Scripture readings as noted. Bible study is one of the fundamentals of Junior League work, and we cannot improve on this method to familiarize the children with stories from the Book.

October 15 (Picture Study)—"Luther." The children have been delighted with the picture lessons. Of course, for October we have Luther. Frame the picture in the packet, and have it permanently in the Junior room. A splendid meeting can be arranged for this date. Have the children write stories on different phases of the life of Luther; have these read. Rehearse some of the topics on Luther given in dramatic form each month from "Martin of Mansfield"; present these. Invite the congregation. Decorate with the Luther League colors.

This meeting would be a good time to present awards to the children for faithfulness in work. A gilt Luther League emblem (45 cents) can be given for attending a certain number of meetings; a rolled gold emblem (75 cents) for having taken part in a certain per cent. of the meetings; a solid gold pin ($1.25) to those who have a perfect record of attendance, reading the Bible at home, and participation in certain number of meetings. Let the children earn pins in this way. (Secure them at prices named from the United Lutheran Publication House, Ninth and Sansom streets, Philadelphia, Pa.) Celluloid buttons at 20 cents a dozen can be distributed to all the Juniors.

October 22—A Rally Meeting. Some of the hints already given should be incorporated into this meeting. Let one feature be the subject as given in the topic—"The Junior League and What It Has Done for Me." Have a number speak on this subject. Get every one in your society several weeks before to write a paper, and select the best. An outside speaker—one of the officers of the District or a Senior Leaguer—might supplement this by a talk on what it means to have Junior Leaguers and how they can help the Senior League.

This might be made a joint meeting of the Senior and Junior Leagues.

October 29—"Reformation." Dramatize the lesson as given in the Topic, and use some of the plans not used in the meeting for October 15.

FOR THE LITTLE ONES.

Are you taking care of the little ones—little Bobby who must come along with Mary, Jane who won't stay at home when John comes—all those under eight who come and are too little to help in the real work of the Junior League, and who wriggle and twist and squirm while the meeting is being conducted? Get your assistant to take them into another room and tell them the stories. and use the pictures and memory work suggested each month for them.

October 1 (Missionary)—"The Children of the World at School." Tell stories from "The Child in the Midst."

October 8 (Bible Story Hour)—"The Offering of a Little Lad." Tell story, "The Offering of a Little Lad," from "Tell Me a True Story," page 207.

October 15 (Memory Work Lesson)—"The Ten Commandments." Teach fourth, fifth and sixth commandments. Review first three commandments. Leader can go over the three new commandments, and in remaining meetings of the month can drill the children in the same.

October 22—Rally Meeting. Meeting with the older Juniors. Can take some part in the program.

October 29 (Picture Story)—"Reformation—Luther." See Junior Topic for hints on Picture Lesson.

HOMES THAT MOVE AWAY

(Missionary)

OCTOBER 1, 1922.

The Missionary Topics for Junior Leagues are supplied by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them the leader should have the textbook "Stay-at-Home-Journeys" (price, paper 40 cents, cloth 60 cents) and the Program Packet. with supplemental leaflets (price 30 cents)

HYMN.

BIBLE PERIOD: A Little Maid and a Great Captain.

CONVERSATION PERIOD: How many people prepare our dinner? Where do the beans and the peas and the tomatoes we buy in cans come from? Tell about the people who pick vegetables and how they move from place to place. Suggest that we have almost forgotten these workers. We remembered our soldiers during the war when they lived in tent houses that moved away, and sent preachers and teachers to live with them, and move along with them. Are we doing anything for the people who pick our vegetables and gather our crops?

RELAXATION PERIOD: Have a number of empty tomato, pea and bean cans (carefully opened so three are no sharp edges to cut hands) placed in different parts of the room. Write couplets about the migrant workers who gather our crops. Put each line on a separate slip Each member must find the line that rhymes with his. Then he marches front, together with his partner, and they read their couplet. If no rhymster is available, use prose sentences.

STORY PERIOD: Place on the table a bean can with picture and label intact. In the can place several beans made of green paste board. On each of these should be written one of the following instructions:

1.—Tell about the bean pickers and their homes.

2.—Tell who Aurora was, and describe her accident.

3.—Tell about the bean pickers at work.

4.—Tell about Aurora in the hospital.

5.—Tell about Aurora's return home.

Have five members, who have previously studied this chapter so they can tell any part of the story assigned, come forward and take a bean and tell the story suggested on it, in the order of numbers given above. Leader should round out the story, supplying omitted parts.

WHAT THE TIN CANS SAID: (*See leaflet in packet.*)

HYMN.

PRAYER.

WORK PERIOD: Plan Thanksgiving baskets. Make dainty little baskets of cardboard or paper. Write or print verses from Bible telling of God's good gifts to us. Place a number of these in each basket. Make handle of wire wrapped with crepe paper. To this tie card on which is written "A Thanksgiving Basket from the Junior League of .....Church." Send to the sick and shut-in.

Write in a notebook a list of things we receive from the migrant workers, a Bible verse on giving and receiving, and a list of things we should give them.

A HOME IN BETHANY

OCTOBER 8. 1922.

St. John 11:5.

By Laura Wade Rice.

Jerusalem was a big city. In it was the great golden Temple. Jesus and His friends loved to stop as they climbed the Mount of Olives, just across the ravine to the east of Jerusalem. and look back on it shining in the light of the setting sun. But they did not stay long, for just over the top of Olivet and down a little way lay the white houses of the little town of Bethany, and in one of them Jesus knew that He was always welcome. Martha, the older sister, was busy getting supper for the Master and His friends. Mary had a seat waiting on which He could rest, and, oh, in her mind so many things that she hoped He would talk about. Most likely Lazarus was out watching for Him. No matter who found fault with Jesus, or tried to trip Him with hard questions, He knew that in the little home in Bethany He would find only a loving welcome, and rest and friends who understood Him. To be sure—He wished Martha would stop work oftener and listen to His messages, and one day He told her so. Mary's work was done long ahead of His coming, so she would have nothing to do but listen. (Have Juniors read Luke 10:38-42.)

One day when Jesus said goodbye to them He must have looked very earnestly at each of them, for He knew what would happen before He saw them again. But He went down the hill away beyond the Jordan River. One day Lazarus complained of not feeling well—soon they were sure he was sick, very sick, so sick that they began to be frightened. Martha and Mary talked together, then they sent some one to find the Lord Jesus, who could always make sick folks well. (Have Juniors read John 11:3-5.) The messenger got back—but Jesus did not come. How strange, they thought, as Lazarus grew worse—and died. How very strange!

But now—it is too late! The neighbors come to weep with them, and to bury their dear brother—still Jesus does not come to help His friends. Where is He? (Have Juniors read 6:16.) So they began their walk to Bethany, the disciples' hearts full of wonder. (Read 17-27.) Then Martha turned and went to find her sister. (Have read 28-44.) How happy the little home in Bethany was that night! What a wonderful joy there was in the heart of Mary and her sister. How Lazarus must have sat quiet—awed—looking at the wonderful Master who had done this miracle and brought him back from the grave to life once more, to live with those dear sisters who loved him so much! It was indeed a wonderful time!

Next day and the days that followed life began again to be for them what it had been before. Only —they could not forget! The Lord Jesus went away again and after some weeks he returned. That time it was as He had told the disciples—He came up to Jerusalem to die. They did not believe it would really happen—but Mary did. She knew how the rulers and priests hated Him worse after He raised Lazarus, they even wanted to put Lazarus to death, too, for because of him many believed on Jesus. (Have read John 12:1-1.) So the Lord Jesus received His last gift, the precious anointing given by Mary's loving heart, so full of thanks for what He had been to them, and what He had done for them.

Boys and girls, you cannot see Jesus now. But He is just as glad to have you want Him in your hearts and homes as He was to go to Bethany. And —when trouble comes, though He does not now raise from the dead. He will be close to you and give you faith to wait for the dav of "the resurrection of the body" when He will give you back your dear ones again, never to die any more. Love Hime and trust Him.

JUNIOR TOPIC—PICTURE STUDY

OCTOBER 15, 1922.

MARTIN LUTHER.

By Charles W. Fuhr.

SCRIPTURE LESSON—PSALM 46.

Memory Text.—Juniors, we have a memory text today, but we wish you to find it. It is composed of six words and may be found in Romans 1:17, Galatians 3:11. and Hebrews 10:38. It is also to be found with seven words in Habakkuk 2:4. Now, what is our memory text? Be sure to remember it.

Introduction.—During the past year we have been studying about this man. (Hold up the picture.) Who is he? And who is Martin Luther? (Here a brief sketch of his life might be given, or, better still, have nine Juniors give the historical facts in the nine "Luther" topics of the past nine months. These topics were based on the book "Martin of Mansfield," and were as follows: (1) A miner's son. (2) School days.—Luther at Magdeburg and Eisenach. (3) A great discovery.—The Bible. (4) A day of decision—Luther becomes a monk. (5) Trying to earn forgiveness—Luther in a monastery. (6) Climbing stairs—Luther at Rome. (7) A hammer blow that was heard around the world —The Ninety-five Theses. (8) Dr. Martin's bonfire —Luther burning the papal bull. (9) "Here I stand" —Luther at Worms.

The Time in Which Luther Lived.—Martin Luther lived in a time which is known as "The Dark Ages." This does not mean that the sun did not shine as it does today, or that there were not beautiful flowers and woods and fields and streams as there are now. Oh, no, God gave to the people all these things, just as He does to us. But it is called "The Dark Ages" because the Bible was an unknown book, the people did not know the way of salvation, and they were kept in ignorance and superstition. True, they had a Church, but it was so full of falsehood and wrong teaching that it could not help the people. Even the priests did not know the Word of God. So there was misery and suffering everywhere.

Luther's Life.—Martin's father was a miner and poor. His early life was a struggle against poverty. But there was one thing for which he longed. and that was the forgiveness of his sins. Nothing else would satisfy him. He did everything the Church taught him. but still he did not find "peace with God." But he continued to seek. Then, in a wonderful way, God led him to find the Bible and finally Luther had the joy of knowing that he was truly a child of God and an heir of salvation.

Luther became a great man, one of the greatest that ever lived, yet he was one of the humblest. He boldly proclaimed the Word of God, he fought against sin and false teaching, even when threatened with death, until the whole country was aroused. Nor did it stop with his own country. but the news of his work and his teaching spread to other countries. And today, four hundred years later, we have our own Bibles, our churches, our freedom, and all those blessings which true Christianity brings because Martin Luther lived and gave his life to the service of the Saviour. And we should be especially happy because we belong to the Church which bears his name. We are Lutherans, not because we worship Martin Luther or because Luther can save us from our sins, but because the Lutheran Church teaches the pure Word of God as Luther did, and is ready to defend it against all enemies.

Strong Points in Luther's Character.—It is always interesting to study the lives of great men, especially their private life. And when that man is a good man, like Luther, it helps us to be bigger and better. For that reason we, as Junior Luther Leaguers, will find things in Luther's life which will help us to be Christians with big hearts, a strong faith, and a willingness to serve. Now, what were some of the strong points in Luther's character? We will consider three.

1. *Luther was honest with himself.* What does that mean? It means that he always tried to do the thing which he thought was right. Whenever that "still small voice" within him said a thing was wrong, Luther would not do it. Even as a boy, he would not stoop to do the little mean acts which some boys do. If he was not sure just what was right, he would pray and seek for light until he found it. This was one thing that made Luther great.

2. *Luther was fearless.* When Luther knew he was right, nothing could stop him from going ahead. We remember that when he was ordered to go to the city of Worms to meet the king and the high officers of the Church of Rome, all of whom hated him and were determined to kill him, that his friends came to him and begged him not to go. They feared for his life. But his reply showed how brave he was. He said, "Though there be as many devils at Worms as there are tiles on the house roofs, I go to Worms." When he reached that city, and faced all those wicked and determined men, they demanded that he recant or take back all that he had written against the false teachings of the Church of Rome. Again we see his bravery, for he refused and said, "Here I stand, I cannot do otherwise, so help me God. Amen." And God did help him, for He prevented his enemies from harming him. And so all through his life, whenever he saw a duty to perform, no matter how disagreeable or how dangerous it was, Luther did it. He wasted no time, and he would let no one stop him.

3. *Luther studied his Bible.* We remember the story of how Luther one day in Rome went up the

stairs on his knees seeking the forgiveness of his sins. He was part way up when our memory text for today seemed to thunder in his ear—"The just shall live by faith." Then he suddenly saw the meaning of those words. He could not *earn* forgiveness by anything he could do. It was God's *gift* to those who believed. Doubtless he had read those words many times before, but somehow he did not understand them. But now they were as clear as the sunlight, so he stood up, turned around, and *walked* down. It was then that Luther found that peace which he had so longed for all his life. And after that the Word of God became his greatest treasure, and he spent many hours daily studying it. Indeed his wife could hardly get him often to his meals, so deeply interested was he in his Bible. So thoroughly did he get to know it that no matter what happened, he had a verse that would fit the occasion. Inded, we today can hardly think of Luther without also thinking of the Bible. So true is this that statues have been made of him holding the open Bible in his hand. And it was because Luther kept so close to the Bible that God, through that Word, made him the great and mighty man that he was.

Practical.—Luther was strong because he kept close to his Saviour. Through the Word, Jesus was made real to him, and he loved Him and put his whole trust in Him. We, as Lutherans, should make that Word our dearest treasure, for only through it will we find that peace and happiness which the world cannot give, but which comes to all those who love Jesus.

Aim.—To emphasize the daily use of the Bible. Encourage the Juniors to read their Bibles at home.

Suggestion.—If possible, secure enough copies of the picture to supply each member of the League. This is one which should be in every Lutheran family.

THE JUNIOR LUTHER LEAGUE AND WHAT IT HAS DONE FOR ME

By Charles W. Fuhr.

OCTOBER 22, 1922.

Scripture Lesson—Psalm 90.

Memory Text—Psalm 90:12.

HISTORICAL SKETCH.—Today might be called the silver anniversary of the Junior Luther League. Possibly very few Juniors have ever thought of how, when or where this work began, and for this reason it might be interesting to hear the story of the beginning of the oldest Junior Luther League of which we have any definite record and what came of it. It was just twenty-five years ago, or on October 22, 1897, that thirteen small boys and girls met in Grace Church, Spring Garden avenue, Allegheny (now a part of Pittsburgh), to organize a League. Nobody knew just what to do, or just what a Junior League might be good for, except possibly to keep them together. At any rate, they elected officers and started to hold regular meetings. But it was quite a struggle, for there were no Junior topics, no pamphlets, no District Junior Chairman, in fact there was nothing to guide them; they had to learn all by experience. But by the second meeting the thirteen had grown to thirty-five, and it continued to grow in numbers and usefulness. In 1899, at the fall convention of the Pittsburgh District Luther League, this League, together with the Junior Christian Endeavor Society of Mt. Olivet Church of Allegheny, were enrolled as members. This was the beginning of Junior work by the Pittsburgh District, but the growth for some years was slow. The Grace League, however, was growing strong, and on May 20, 1902, entertained the Twentieth District Convention. They followed this up by holding a Junior Rally on Luther's birthday in 1903, to which nine other Junior Leagues and Societies were invited. For several years afterwards, Luther's birthday was celebrated in various churches in this manner. In 1907, the Pittsburgh District started the plan of holding "Junior Sessions" at each convention, and in 1910 appointed a regular Junior Work Committee. So the work grew, until today there are thirty-seven Junior Leagues with about 1,200 members within this district. In other districts and in other State Leagues the work is growing, and boys and girls are being trained for service in the Church.

From this short story of Junior work we see that it had a very small and weak beginning, but now it has become a very important part of the life of the Church. And while it is largely the story of one League, yet it only shows what any Junior League might do if the members will only *believe* that they have a mission and then *go* to *work*.

WHAT THE JUNIOR LEAGUE HAS DONE FOR ME.

HISTORICAL.—What about results? Twenty-five years is a long time, long enough to prove whether it is worth while to belong to a Junior League. We wish we had time and space to tell about those thirteen, and then the several thousand which have followed them, how they have been helped. But we can say this, that of those thirteen, one has become a choir director and Bible Class teacher in one of our big churches, another is secretary of a large Lutheran Society that is doing a wonderful work, and a third is to be found doing good service among our National Government officials.

But why tell this? That each boy and each girl in your League might be encouraged to make use of their opportunities to learn now, so that when God calls them to a higher and greater work, they may be prepared to render real service.

PERSONAL.—Some things the Junior League has done for me:

1. It gives me the opportunity to know my Bible better, its stories and its teachings.
2. In Junior League, I find out more about my Church; what it has done, what it is doing now, and what some of its great workers have done.
3. I am also finding out how much missionary work the Church has to do, and how important it is that we do all we can to spread the Gospel everywhere.
4. In the Junior League, I am finding a place to work for Jesus with my mind and my hands. Here I may learn to speak in public, to work as an officer or member of a committee, and many other things which a good church member ought to know.
5. Here I can learn to offer a public prayer, so that when I grow up I may be of greater service at public meetings in my church.
6. Also I learn to plan and to work with other members of the League for the building up of my Church.
7. Our Junior League is also a missionary organization, and here I may help to bring others of the community to Church, Sunday School and League, and to *give* to spread the Gospel everywhere.
8. Through my League, I may have the opportunity of attending District or State Conventions, and to know Leaguers from other churches and find out what they are doing.

But, dear Juniors, it is more blessed to *give* than to receive. Of course, our subject is "What the League does for me," but if we want to get any real good from the League, we must put much into it. A member who comes only for the fun of the social meetings will never get the real good out of it. That is because the motive is a sellsh one. So let us take the unselfish side of it and ask ourselves

WHAT I CAN DO FOR THE LEAGUE.

Here are some "Can Do's":

1. Attend the meetings regularly and be on time.
2. When elected to an office or appointed on a committee, do my work faithfully and carefully.
3. Be ready to serve in any way, even if the work might be unpleasant.
4. When I make a promise, keep it.
5. Be a booster. Never knock.
6. Go after other boys and girls.
7. Pray for your League, your superintendent and your pastor.
8. Plan things for the League.
9. Live a Christian everywhere and all the time.

PRACTICAL.—Every boy and girl should so love the Saviour that they want to give some of their time, their strength and their money to Him. The Junior League is a splendid place to do this, for while they are serving him in the various activities and services of the League, they are at the same time preparing themselves for even greater service in the kingdom of God. Real heart service here is never lost. And who knows but what God will have a place for you in that highest of all callings, the ministry or missionary worker? May this topic today lead us to make more earnest efforts to build up our Junior League and make it more helpful to its members.

NOTE TO SUPERINTENDENT.—Your attention is directed to outlines for Junior Rallies given elsewhere in this issue. Possibly they could be adapted or at least furnish suggestions for a good Rally for either your League or for a number of nearby Leagues. These get-together Rallies are quite helpful to all those participating.

JUNIOR LUTHER LEAGUE TOPIC

OCTOBER 29, 1922.

REFORMATION.

Knight George—Luther at Wartburg.

By Esther Martin.

Textbook. "Martin of Mansfeld," Margaret R. Seebach. Chapter 12, from middle of page 142, and Chapter 13.

Scripture Lesson—Psalm 119:130.

Time—December, 1521.

Place—Castle of Wartburg, above the town of Eisenach.

It is evening, and Luther (now known as Knight George) is seated near his guest, George Spalatin, in front of a cheerful wood fire, the only light in an upper room in the castle. Luther is not the same as we last saw him. He has grown a beard and is dressed as a knight.

Luther—"This is a safe and quiet retreat you have chosen for me, George, or I should say, our gracious master the Elector, for I guessed all along that he was at the bottom of the plan to hide me away, though you tell me he would not for a long time allow you to tell him where I was.

"And how you got me here! Nicholas Amsdorf and Monk Petzenstein were riding with me, on our way from the Diet. I had made a short visit at the home of my aged grandmother in Mora and those who attended the Diet had long since departed, so we had the road to ourselves. We were discussing the decree concerning me, that the Emperor and Alexander were busy drawing up. I already knew that all my books were to be burned and no more to be published, sold or read. That I was to be seized wherever found and handed over to the Emperor for justice. No one would be permitted to give me food or shelter or aid me in any way. I was to be a condemned heretic, a man outside the law.

"My companions were more worried than I. I really had no fear, for my cause was in good hands. God had always cared for me and I knew He would not forsake me.

"Darkness came upon us and suddenly we heard a sound of galloping hoofs. Before our sleepy driver could do more than look around five horsemen, wearing masks, barred the way. 'Robbers!' cried Petzenstein. But to him they paid no attention. They dragged the driver from his seat, and one of them spoke. 'Be still. We will do you no harm. We want nobody but Dr. Martin Luther.' And so I was taken and brought here."

Spalatin—"It is a safe retreat, while you stay in it, Martin. But you show too much anxiety to be out of it; and that is why I have come here in the middle of the winter."

Luther—"Oh! so you know I have been to Wittenberg! It was only for three days, George; I did not even go near my lodgings, but spent the time in the house of Nicholas Amsdorf; and you know I was well disguised. Why, you yourself, when you came just now, hardly knew me in this beard!"

Spalatin—"It was too great a risk. All the country rang with the sudden disappearance of Martin Luther; and spies have been busy ever since to discover your whereabouts. You will be caught; and then you know what to expect."

Luther—"Dear friend, there are many troubles at Wittenberg and I felt that I must go and help to quiet them. Perhaps before long I shall go back to stay; I must, if I am needed."

Spalatin—"Then you do so at your own risk."

Luther—"I shall not ask the Elector to protect me; I shall go under far higher protection than his!"

"But now, dear George, be not angry with me. I have surely been patient and quiet all these months, even when I was ready to die of idleness. I have roamed the woods gathering wild strawberries in summer and nuts in autumn; I have even tried to engage in the pleasures of the chase with the knights of the castle, and have decided that these sports of the nobility are not for a plain doctor like me!"

Spalatin (smiling)—"Did you not enjoy the hunting?"

Luther—"A bitter-sweet pleasure! We caught two hares and three poor partridges—a fine occupation for men of leisure! One poor little hare came running to me, as if it would ask me to save it. I hid it in my sleeve, and stood aside; but the dogs smelt it out, and bit it through my coat, breaking its leg. I have had enough of such hunting!"

Spalatin—"But you had books."

Luther—"Yes, and wrote them! I have been busy enough at that. The trouble is that you and the Elector want to stop me; my writings are too bold for you."

Spalatin—"There are only a few we want to keep back. Here are you writing about the vows of the monks being of no effect; and over there at Wittenberg your monks are leaving the monastery and exciting the people by trying to take up other occupations. If all the monks leave their houses and go out to become tradesmen, how shall the poor weavers and bakers and merchants live any more?"

Luther—"I must say what is the truth, George, no matter what comes of it. I was a monk myself, and am set free from that bondage by the grace of God. I know now that it is not His will that men should leave the common path of life to serve Him. I have dedicated my book on the vows of monks to my good old father, who told me from the first that they were wrong.

"But, George, I have a plan which may suit you better. We talked it over at Wittenberg."

Spalatin—"What is that?"

Luther (drawing his chair nearer)—"George, I have taken many of the old beliefs away from the people. I have told them that masses and pilgrimages, relics and indulgences, prayers to the saints and to the Virgin Mary, are all of no use.

"I have taught them that the priests and the bishops are not to be followed unless they speak the truth of God. I have broken the chains in which they were held and freed them from obedience to the Pope.

"I have told them, over and over, that they need no man or saint to stand between them and their Father in heaven.

"But how shall they worship Him whom they do not know? How shall they know Him, except through His Own Word?

"You know that the priests have tried to keep the people from reading God's Word for themselves. Even among the learned, few know the Bible as they should; and the common people cannot read it because they know no Latin. It is true that some have tried to put the Word of God into our language; but these translations are full of errors, and they are not in simple words that common folks can understand."

Spalatin—"You mean——"

Luther—"I mean that I am beginning to put the New Testament into such German as the mother uses in the home, the child in the street, the common man in the marketplace. I mean that I am going to put the Bible in their own speech into the hands of the people of Germany!"

Spalatin—"Martin, this is a great undertaking! Will not the poor and humble be too ignorant to understand even in such language the great truths of the Bible?"

Luther—"You speak like a priest! God will make His Word plain. 'The entrance of Thy word giveth light.' That is the promise!"

Suggestions.—Have Juniors memorize last four lines of fourth verse of "A Mighty Fortress Is Our God."

Have a *real* Reformation service, following outline hints in Junior Department.

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SENIOR TOPICS

(*Continued from page* 25)

Read I Peter 1:22 carefully. How does your life comport with it?

What place has true "love of the brethren" in your daily life?

You are not at all envious, jealous, covetous?

You speak to every one in the League, the Church, the community? In your long list of acquaintances there is not a single *enemy?*

In your heart you have forgiven and you go over half way to prove it?

No one who daily reads the Word prayerfully will bear a grudge. If he has resented a wrong he will today reform, forgive and forget.

Read the 23rd verse again.

We can be born again, made new, changed in heart and disposition only through the Word of God. That Word is a seed. As we read, study, hear, teach it, it will take root in our being, bearing fruits of loving, helpful, beautiful words and action—not spasmodically but constantly, for the word of God in us liveth and abideth forever.

Verse 24 and 25.

The glory of man is as the flower of grass. The glory of Egypt, Babylon, Greece, Rome, Spain, and that of other nations has departed. All the recent Allied and enemy nations suffered immeasurably because they had largely been seeking their own glory—"a place in the sun!" They boasted in arms of iron and steel—in land, sea and sky inventions—and they learned how frail they were!

No nation or individual that forgets God's Word can long prosper nor survive.

When the smoke of battle lifted, destruction, demoralization, death, appeared to view. Like grass and flowers the invincible machines had crumbled. The armies alike had melted before each other. But the Word of God remains—the citadel, the light house, the life of honesty, truth and righteousness—these survived.

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